

STUDENT REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL MAGAZINE • JULY 1, 1990

ARTS & LEISURE

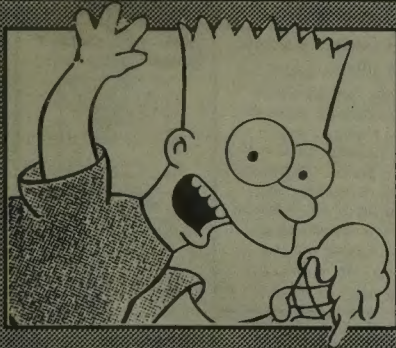


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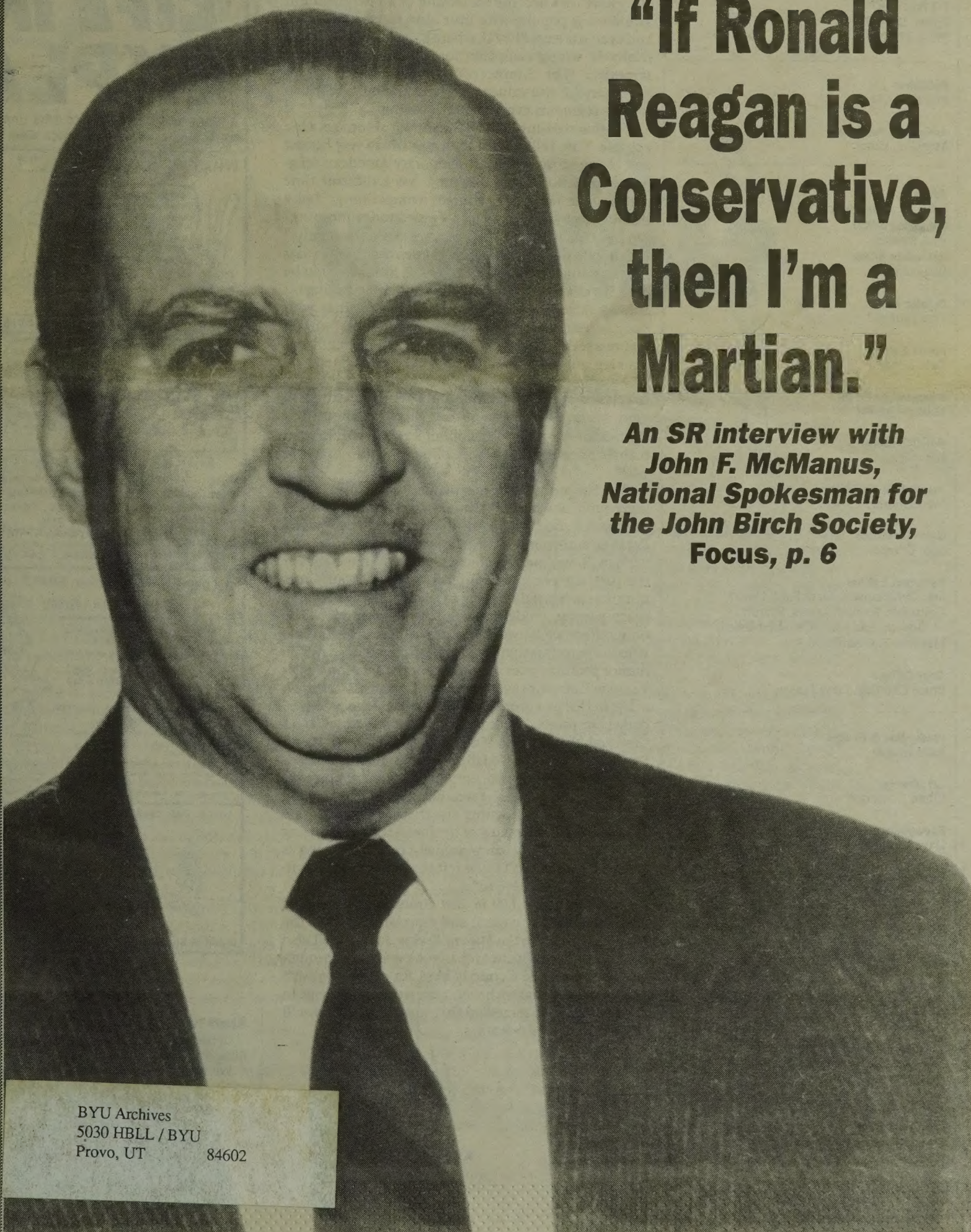
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STUDENT REVIEW

Student Review is an independent student publication dedicated to serving Brigham Young University's campus community.

Student volunteers from all disciplines edit and manage Student Review; however, opinions, expressed are those of individual authors and do not necessarily reflect views of the SR staff, BYU, UVCC, or The Church of Jesus Christ of Latter-day Saints.

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Design Director's Note: Introducing Matt Groening

Before there were the Simpsons, there was *Life in Hell*.

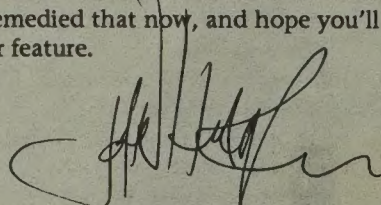
Since the show's debut a year ago, Matt Groening's "The Simpsons" has become something of a phenomenon. The show is popular with little kids, teens, hip adults, and even students at BYU, where Bart Simpson waged a relatively strong campaign for BYUSA president last semester. "The Simpsons" parodies contemporary American life and values in its bold and outrageous 30 minute segments every Sunday evening.

It's often startling how far the show is able to go. One episode, "The Telltale Head," begins with a very honest and biting satire of the contemporary American religious experience. Marge Simpson has a difficult time getting her family to church, complaining, "why should I feel like a traffic cop every Sunday morning? I'm just trying to get a little goodness into the family." But despite her efforts, during the sermon Homer uses Bart's personal stereo to listen to the football game he has \$50 riding on. Bart spends his time antagonizing his Sunday School teacher who is explaining that your body is restored in the resurrection. He asks, "what if you're a really good person but your in a bad fight and your leg gets gangrene and it has to be amputated, will it be waiting for you in heaven?" When the teacher tells the class that "heaven is for people," and such things as your cat and cavemen will not get to go there, Bart confounds her with "what about a robot with human brain?" She cries, "Is a little blind faith too much to ask?"

"The Simpsons" have taken America by storm, seemingly out of nowhere. But the animated family's history goes back a good deal before their show's debut on Fox last year, and even before their segments on "The Tracey Ullman Show," and the Butterfinger commercials. For the past ten years the Simpsons' creator, Matt Groening, has produced a weekly comic strip using the same sharp parody, crude drawing style, and humor. The only difference between the two is that in the comic strip the parody is sharper, the drawings cruder, and the humor probably goes a little farther than national television will allow, as even its name illustrates, *Life in Hell*.

Life in Hell can probably be best described as a deeper, darker Simpsons... with rabbits. It features a picked-on "everyrabbit" named Binky, his girl (rabbit) friend Sheba, and his terrorized illegitimate son, Bongo. It additionally features two entrepreneurial homosexual brothers in fezzes—each resembling a mutated drawing of Charlie Brown. Groening says that the characters are "completely at the mercy of the forces that are blowing them around. They know vaguely that something is wrong, but they can't quite put their finger on who to blame or how to solve it."

Groening writes *Life in Hell* almost exclusively for alternative weekly papers, and especially caters to the college papers like the *Student Review*. *Life in Hell* also has a special significance for anyone who goes through *Life in Provo*. The Comic is ideal for the *Review*—it's hard to believe that we haven't carried it before now. In any event, we've remedied that now, and hope you'll enjoy it as a regular feature.




LIFE IN
HELL
VILLAGE VOICE SPECIAL




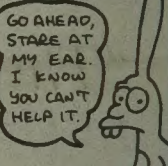
© 1988
BY MATT
GROENING

LIFE IN HELL EXPLAINED


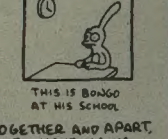
A BRIEF INTRODUCTION TO THIS CARTOON FOR NEOPHYTES AND A QUICK REMEDIAL COURSE FOR THOSE WHO HAVEN'T BEEN PAYING ATTENTION

<p>WHAT IS "LIFE IN HELL"?</p> 	<p>WHAT ARE THE MAJOR THEMES OF THIS CARTOON?</p> 	<p>HOW THE HELL DO YOU PRONOUNCE THE CARTOONIST'S NAME?</p> <p>mät grä'ning also grö'ning grö'ning gro'ning grö'nig I HAVE GIVEN UP.</p>
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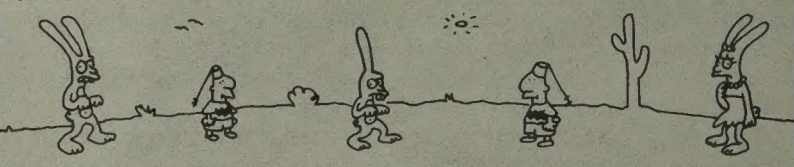
DRAMATIS PERSONAE

 <p>BINKY WHO: THE STAR. DISTINGUISHING FEATURES: TWO GROTESQUE EARS, BUGGY EYES, TWITCHING. EMOTIONAL STATE: BITTER, DEPRESSED, NORMAL.</p>	 <p>SHEBA WHO: RABBIT-ON-THE-60. DISTINGUISHING FEATURES: BASICALLY, BINKY IN ORAG. EMOTIONAL STATE: GENERALLY MUFFED, OCCASIONALLY STEAMED.</p>	 <p>AKBAR & JEFF WHO: BROTHERS, OR LOVERS, OR BOTH. DISTINGUISHING FEATURES: FEZZES, BIG NOSES, BOTH EYES ON SAME SIDE OF HEAD. EMOTIONAL STATE: IN SCRUTABLE.</p>	 <p>BONGO WHO: BINKY'S ILLEGITIMATE SON. DISTINGUISHING FEATURES: TAKE A GUESS. EMOTIONAL STATE: SQUELCHED.</p>
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<p>LIFE IN HELL FUN FACTS</p> <p>BINKIES IN HISTORY</p> <p>IN WILLIAM MAKEPEACE THACKERAY'S NOVEL VANITY FAIR, THERE'S A MINOR CHARACTER NAMED LORD BINKIE.</p> <p>IN RUDYARD KIPPLING'S NOVEL THE LIGHT THAT FAILED, THERE'S A DOG NAMED BINKY.</p> <p>UNTIL HE WAS 8 YEARS OLD, SYLVESTER STALLONE WAS CALLED BINKY.</p> <p>JUSTIN GREEN CREATED THE CLASSIC UNDERGROUND COMIX CHARACTER BINKY BROWN.</p> <p>THERE'S A RESTAURANT ON SUNSET BOULEVARD IN LOS ANGELES CALLED BINKY.</p> <p>THE ORIGINAL TWO-PIECE SWIM SUIT WAS CALLED THE BINKIE.</p>	<p>IS BINKY KNOWN IN OTHER LANDS?</p> <p>YES, BUT BY MANY DIFFERENT NAMES. IN MEXICO, THE CHILDREN CALL HIM EL BINKO. IN GREECE, HE IS BINKENTIOS. IN INDIA, HE IS KNOWN AS BINKINANDA. IN PARTS OF THE USA, HE IS CALLED SATAN.</p> <p>PLEASE CLIP AND SAVE THIS FEATURE. THE LABYRINTHINE COMPLEXITIES OF THIS CARTOON WILL NEVER BE EXPLAINED ADEQUATELY AGAIN.</p>
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<p>WHAT DO BINKY AND BONGO DO ALL DAY?</p>  <p>THIS IS BINKY AT HIS JOB.</p>  <p>THIS IS BONGO AT HIS SCHOOL.</p> <p>TOGETHER AND APART, THEY HAVE MANY THOILLS AND SKILLS.</p>
--

WILL THE CHARACTERS IN "LIFE IN HELL" EVER ACHIEVE TRUE HAPPINESS?



WHAT A SILLY QUESTION! AT THIS VERY MOMENT, THEY ARE AS HAPPY AS YOU ARE!!

Staff Notes

Come to the informal end-of-the-term dinner at The Pie on June 20 at 7:00 pm. Bring your own money; it's not on us.

We are currently in need of help with the planning stages of a certain potentially explosive project, the nature of which we are not at liberty to disclose at this point in time (Lard Factor: 68%). If you can help, call Eric.

To those who are leaving, have a great summer and we'll see you in September.

The Seven Peaks Controversy

OPINION

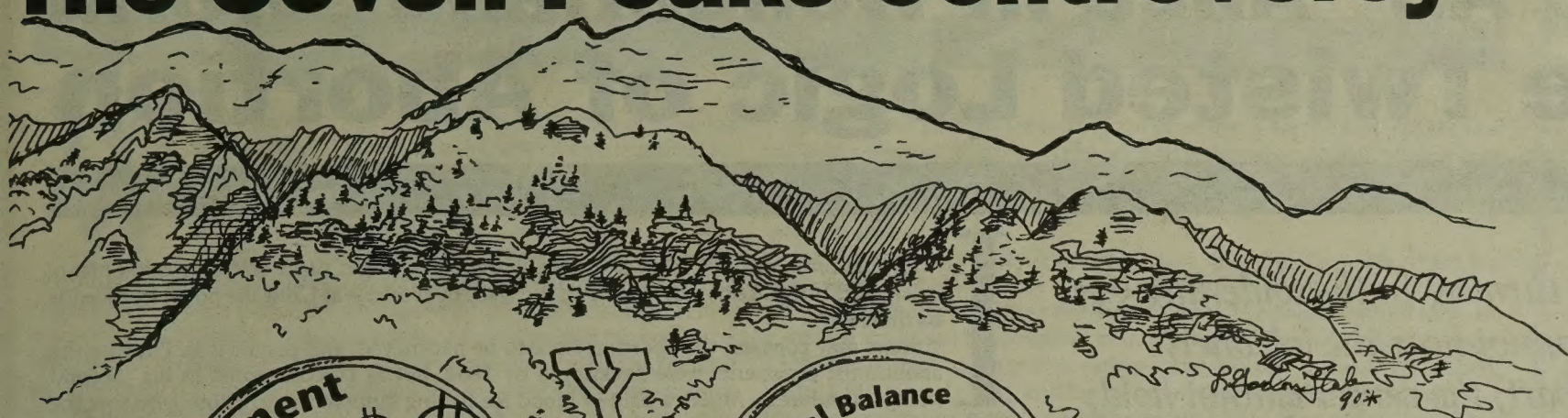


ILLUSTRATION BY GORDON FLAKE

Why?

by Jennif er Ream & Marion Markle

"The total economic benefit to Utah County will exceed \$125 million per annum."

THE COMPLETION OF SEVEN PEAKS RESORT WILL BRING BOTH ECONOMIC AND social benefits to Provo and Utah County and will give the residents something more to be proud of. Although there is a vocal minority that opposes the resort expansion, the benefits to be derived from the resort far outnumber the costs.

When completed, Seven Peaks will be a true four-season resort. In addition to the Seven Peaks Waterpark and Excelsior Hotel, the completed resort will include an 18-hole golf course, a funicular tram, winter skiing facilities, and a mountain hotel, all of which make it easy for the discriminating vacationer to find the four essentials of good recreation: ease of access, variety of recreational activities, full service amenities, and high quality snow for the skier.

Each component of the resort will be a first-class operation. The funicular, a cable railway system based on European designs, will be the only major funicular outside of Europe and one of the largest in the world. The funicular's providing easy access to the mountain top eliminates many of the problems inherent to mountain roads, such as air pollution from vehicles, salt and sand on roads needed to provide road safety in winter, and oil drips on the roads from passing cars. Urban access provided by the funicular instead of mountain roads also prevents massive real estate development at the top of the mountain, which might turn Provo into a "resort city." Any real estate development would take place in a natural way at the bottom of the mountain.

The Seven Peaks Ski Resort will combine "the greatest snow on earth" with an unmatched skiing experience: the longest vertical run (4800 vertical feet of lift-served skiing) in the U.S. Some opponents question the wisdom of including skiing in the expansion of Seven Peaks Resort. Contrary to popular belief, the Utah ski industry has one of the healthiest growth rates in the nation, and the local resident market is the nation's fastest growing. Provo will quickly become known around the country as more than just the home of BYU.

Of course, enhancing an area's national reputation is not reason enough to warrant complete community support. The economic and social impact of the resort should also be considered. The question that must be answered is, how will the completion of Seven Peaks Resort improve the quality of life in Utah County?

When in full operation, Seven Peaks Resort will employ more than 1,200 people in full and part-time jobs, with wages approaching \$10 million per year. Although

Why Not?

by Jim Harris

"Resort Development poses serious threats to the environment."

OVER THE LAST THIRTY YEARS, A VARIETY OF ORGANIZATIONS HAVE MADE plans for a ski resort in the mountains east of Provo. The latest in this long list, Seven Peaks, proposes a massive development on 3,010 acres of National Forest land in upper Rock Canyon. But are these lands more valuable in their present natural condition?

Proponents of a ski resort offer three major reasons for development: economic benefits, expanded recreational opportunities, and improved access to the mountains. I will address each of these arguments for development in turn.

It is true that a ski resort would bring some money into the economy and provide some jobs. Seven Peaks often quotes exaggerated economic estimates based on a combined total of all jobs and income from the hotel, water park, golf course, and ski resort to justify construction of the ski resort. But it is only the ski resort that most citizens oppose. Skiing would provide a relatively few seasonal and mostly minimum wage jobs. Only a small fraction of these jobs would represent permanent, gainful employment.

Seven Peaks has admitted to local Forest Service officials that their proposed ski resort would not turn a profit. Skiing is seen simply as an added attraction for the hotel and convention center planned for Maple Flats on Y Mountain. Except for the owners of a few gas stations and motels located along major routes to the proposed resort, residents of Provo would see no financial advantage from a ski resort.

Though Seven Peaks claims that development would increase the diversity of local recreational opportunities, it is more likely that exactly the opposite would occur. Thousands of sightseers, hikers, hunters, backpackers, photographers, and campers use the proposed development area each year. They are attracted to the Rock Canyon drainage precisely because it is undeveloped, and a ski resort would eliminate or seriously interfere with most of their activities.

The only new recreational activity resort development would bring is downhill skiing, which would come at the expense of all other activities currently enjoyed. Downhill skiing is a worthwhile, exhilarating sport, but this is not an issue of skiing versus not skiing. There is no shortage of skiing opportunities in the Utah County area. There are several world class ski resorts within 25-75 minutes of Provo. What is at issue here is the placement of this particular

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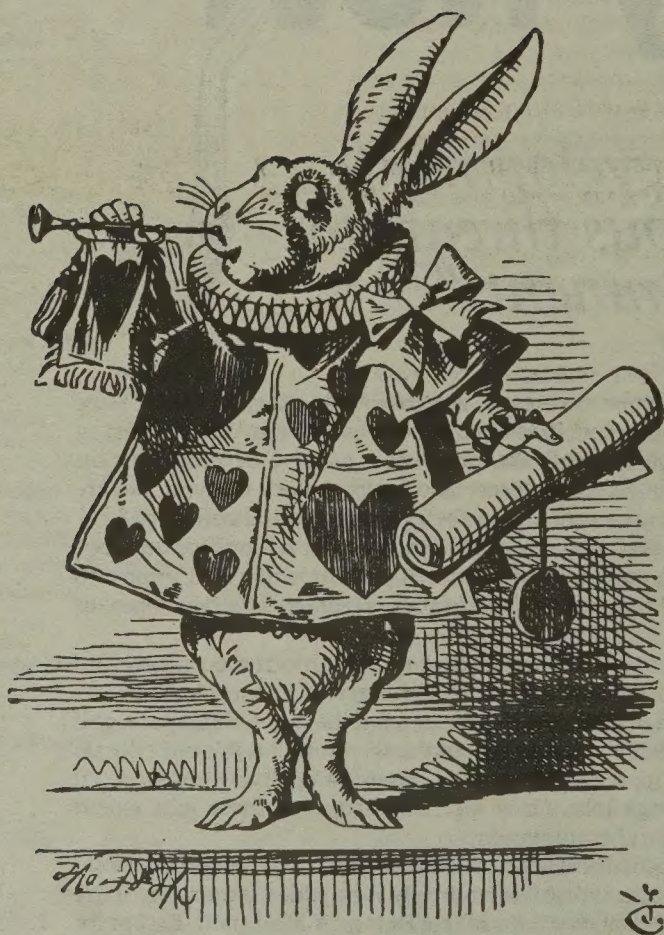
An "Alice in Wonderland" World The Twisted Logic of Abortion

by Eric Schulzke

*Turning and turning in the widening gyre
The Falcon cannot hear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and
everywhere*

*The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.*

—William Butler Yeats
"The Second Coming"



*Alice watched the White Rabbit as he
fumbled over the list, feeling very curious to
see what the next witness would be like,
"—for they haven't got much evidence
yet," she said to herself.*

IN "THE SECOND COMING," YEATS UNWITTINGLY PAINTS A HAUNTING IMAGE OF THE ABORTION DEBATE in America today. Yeats was writing in the wake of World War I, but the poem transcends its time.

Some may consider the abortion issue to be hackneyed, and maybe it is. I'm sure the abolitionist arguments were hackneyed by 1860. But as Lincoln noted in his Second Inaugural Address, America paid in blood for having ignored them. Those who sow the wind will reap the whirlwind.

Slavery's parallels to abortion are striking. Stephen Douglas' "popular sovereignty," for example, was the original "pro-choice." Douglas was not pro-Slavery, but was pro-choice. He didn't own a slave himself, but allowed that option to plantation owners in other states who desired it. Sound familiar? That's popular sovereignty. That's choice.

In both cases, "choice" misses the point. With slavery, responsibility to humanity outweighs choice. With abortion, such responsibility eventually follows choice. Society may draw that line at conception, during pregnancy, or even years after birth, but it *must* be drawn. And to select any point after conception is surely arbitrary; there is no other moment at which we can suddenly say, now *this* is human.

The logical extension of choice is infanticide. And infanticide is exactly what happened when in 1981 the parents of Baby Doe, an Indiana girl born with a serious birth defect, obtained a court order allowing them to starve her to death—despite the fact that a routine operation would have saved her. Similar cases have occurred since, and more will follow. Now *that's* choice. Those who echo the rhetoric might be less glib if they considered "choice" in its ultimate sense.

Other justifications for abortion fare no better.

"Viability" is transparently absurd. Certainly a newborn infant or an elderly, senile adult abandoned in the woods is no more viable than a fetus. Whether inside or outside the womb, all three require intensive attention—the difference being only one of degree. Viability is an arbitrary and inhuman standard.

As for "quality of life," it has a frightening logic. What about the poor and the elderly? What about the mentally and physically handicapped? The Special Olympics were recently held at BYU and our apartment hosted four athletes. Each was happy, good-humored and witty, and each was obviously enjoying life. To imply that the mentally and physically handicapped live lives devoid of meaning reveals inexcusable levels both of arrogance and ignorance. Such reasoning, presumptuous at best, is ultimately Hitleresque.

"Social discomfort" and "convenience" (the latter being the hidden heart of the abortion debate) cannot be central issues for any but the most selfish of people. Likewise, "teenage promiscuity" and "poverty," though serious concerns, are unrelated to abortion. To suggest a connection obscures the real problems—which are, oddly enough, teenage promiscuity and poverty.

Finally comes the specter of the "coat hanger." If made illegal, they say, abortion would happen anyway. And it would be ugly. From the utilitarian perspective of a moral vacuum—a vacuum in which many seem to live—this is a persuasive argument. But if abortion is akin to murder, then that argument parallels this one: too many innocent bystanders are getting killed in drug slayings, so let's have a shooting gallery, bring victims and assassins together, make sure things are clean, quick and efficient, and keep the bystanders out of it. If we must have atrocities, let them be safe atrocities.

No, the real issue is the nature of the fetus, and until we address it all other arguments are absurd. Abortionists know this, which is why they won't discuss it. In a recent profile of Faye Wattleton, the president of Planned Parenthood, *Time* noted, "Wattleton refuses to engage in discussion of issues like when life begins or whether a fetus is a human being. That, she implies, is merely sophistry and irrelevant." Translation: (1) Like any good debater, Wattleton avoids the points she knows she'll lose, and (2) she has a cavalier attitude toward the very concerns that Western Civilization has historically placed above all others.

So is the fetus alive? Well, to paraphrase Monty Python, it's not dead—yet. It has all the textbook characteristics of life: metabolism, homeostasis, growth, DNA, and reproduction. It can't reproduce—yet it is genetically coded for reproduction. Neither newborn infants nor 70-year old women can reproduce, so unless we extend the requirement to them we certainly can't hold it against the fetus.

Then according to biological standards, the fetus is alive. If it is alive, what is it? A duck? No, its DNA is human. Then it's part of the mother. No, its DNA is distinct from the mother's. Again, we reach the conclusion that this thing is *alive, human, and distinct* from the mother. We simply must acknowledge the preponderance of evidence.

Peter Dexter, a columnist for the *Sacramento Bee*, put it this way: "Anyone who can look at the connective stages of human life—from conception to death—and unequivocally state the earliest is not human, who pretends to know that, is ignoring a profound question to get a desired political end." Are you listening Faye?

Even if the question remained unresolved, common sense would urge us to err on the side of safety. In other words, the burden of proof is on the abortion crowd. The fetus is innocent until proven guilty, human until proven otherwise. We don't have to *prove* that the fetus is human or alive—but the abortionists *must* prove that it is not. We don't have to *prove* that abortion leads down a blood-drenched slippery slope, taking with it the Baby Does of tomorrow as it erodes our reverence for the sanctity of life—but they *must* prove that it does not. I wish them luck.

"I am constantly amazed," Dexter concludes, "that there are so many people sure enough of their footing to look down that bottomless hole and pronounce it nothing to worry about." So obsessed are the abortionists with their agenda, they refuse to discuss the nature of the fetus until guaranteed the right to destroy it. Their's is the twisted logic of *Alice in Wonderland*: "'No, no!,' said the Queen. 'Sentence first—verdict after.'" Δ

Consequential Government

by John S. Harris, English

WE ARE BROUGHT UP TO RESPECT THE CONSTITUTION OF THE United States. It has, after all, effectively provided for continuity of government and made possible reasonable freedom for two hundred years. In an unstable world, that is an enviable track record.

Yet one concept of that constitution could bear some examination: the concept of balance of powers. In basic theory under the constitution, the legislative branch makes the laws, the executive branch enforces and administers the laws, and the judicial branch interprets the laws. It is an elegant device, and it has been quite successful in keeping any one branch from having too much power—that being the primary aim of the founding fathers who still smarted from the tyrannical rule of George III.

The separation of power principle does indeed limit the powers of each of the branches, but in the resulting wrangling between congress, the administration and the supreme court, it also limits the effectiveness of some good laws. Some of those wrangles would be made unnecessary under the principle of what I call consequential government. Under consequential government, the consequences of a law would be included with the law itself, so that the law becomes either wholly or partially self-administering and the roles of the executive branch and the courts are much reduced. A few such laws have appeared in the past, but apparently no one has derived from these scattered applications the powerful principle of consequential government. Let us look at a few examples of how such consequential laws would work.

Under consequential government, "revenue sharing" would be eliminated. Currently the concept is popular with local government because mayors, governors and county commissioners can spend money without having to tax for it. Congressmen, who do tax for it, always argue that they have secured for their constituents a bigger piece of the pie than anyone else has gotten. Essentially they appeal to voter greed by arguing that their constituents have gotten more than they have put in, and so the pork barrel projects—and the federal budget—grow. Obviously the system cannot really provide more for everyone. If some constituents get more than they put in, some are going to get less than they put in—especially when you consider the federal government's costs for collecting, administering and distributing. It's like giving yourself a blood transfusion out of your right arm into your left—with a leaky tube.

Consequential government would simply eliminate any spending by any governmental level that has not been taxed for by that level. Doubtless taxes would drop if governmental officials had to stand on the record of their own projects and the taxes needed to support those projects. Income taxes and property taxes would be payable in one lump sum on the first Monday in November. The next day the voters would go to the polls to vote.

Or consider property taxes. The state constitution requires that all property be assessed for tax purposes *ad valorem*—by value. Thus, your home, your auto, your industrial plant, or your ranch is taxed according to its "assessed valuation"—a valuation set by the county assessor. Such assessments rarely have much to do with the real market value of the

property. Some of them are too high. A great many are too low. But the real value of a piece of property is the price that the owner is willing to sell for it. That is its true market value. The consequential government answer is obvious. Let each owner set the value on each piece of property and pay taxes on that amount.

You say that some people would then undervalue the property for tax purposes. Not at all, because under the consequential property tax law, by evaluating a piece of property at a given level, the owners would indicate a willingness to sell the property at that price (or if we wished, at perhaps 150% of the price to cover dislocation costs). We could also, if we wished, write in first refusal rights, and the owner would then keep the property but then be required to re-evaluate the property and then pay taxes (and back taxes) at the new rate. If the property were sold, the new owner would need to set the new evaluation on it. Admittedly there would probably be a great deal of initial property shuffling, but market pressures would eventually sort things out. It would be very interesting to watch. We would see some new bases of snobbery (I have valued my property higher than you have valued yours). Speculators would grab up a lot of property initially, but then find themselves paying high taxes on it.

Such a tax law would probably never pass, because it would be a just tax, and the last thing anyone wants is a just tax.

Or consider the consequential government approach to water pollution. An industrial plant on a river draws water from the river, uses the water in its processes and then discharges the water, now laden with toxic chemicals, back into the river. The company suffers no direct effects of this action, unless the EPA can monitor the effluent and find evidence that the harmful substances came from the plant and can then go through elaborate procedures to try to ensure compliance. The difficulties of this are amply illustrated by attempts to get Geneva Steel to clean up its act. Cities along rivers are also guilty of the same sort of irresponsible dumping of untreated sewage into the rivers.

The consequential government approach to the problem would be to require plants and cities to locate their water inlets just downstream of their discharge points. Such a simple thing to monitor, and the pollution control laws would be largely self administering.

The death penalty too can yield to consequential government. All citizens would be required to signify whether they are for or against the death penalty. Those who are against would have to pay an extra tax levied on them which would pay the expenses of lifetime imprisonment of murderers, arsonists and terrorists. The tax would also have to be high enough to cover damages to be paid to survivors of any victims of felons who escaped prison or were released and then committed crimes. That is consequential law. Of course those who declared themselves in favor of the death penalty would have their names put on the roster from which firing squads were chosen by lottery.

By now you should be able to see how the system would work. Consequential government would probably insure more justice and more efficiency. But admittedly it ignores one consequence. No one really wants efficiency and justice of government. What people really want is a system that guarantees them some kind of special privilege, and that's what they're getting from the present system. Δ



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Why? from page 3

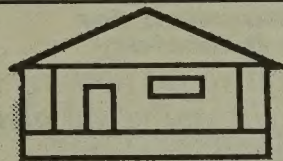
Utah County has a relatively low unemployment rate, Seven Peaks employees will come mostly from the group that needs jobs the most—the youth. In addition to purchasing labor, Seven Peaks will also make large purchases of goods and services in the local market. During stable operations, these purchases will reach \$40 million per annum. When standard economic multipliers are calculated into these purchases of labor, goods, and services, the total economic benefit of Seven Peaks to Utah County will exceed \$125 million per annum.

Seven Peaks Resort will also bring the beauty of the mountains closer to the majority of Utah County residents. How often have people wanted to enjoy a day in the mountains only to be discouraged by the difficulty in getting to the mountain tops? The Seven Peaks funicular will take the intimidation out of getting up the mountain. A four minute ride is all that will be needed to get from the base of Maple Mountain to Maple Flats. The skier as well as the non-skier will be able to enjoy natural mountain beauty, whether it be hiking, picnicking, cross-country or downhill skiing, snowshoeing, horseback riding, or simply sightseeing. Utah County residents will be able to more fully enjoy the often-ignored mountains that are right in our backyard.

There will also be benefits to mountain fauna. The Seven Peaks Resort Golf Course located at the bottom of the mountain will help to maintain a winter range for deer. The development of ski runs also helps to improve the summer habitat of deer, elk, small mammals, and birds of prey.

Seven Peaks Resort is determined to maintain the beauty of the Wasatch mountains while giving more people the opportunity to enjoy that beauty.Δ

Jennifer Reams is an Administrative Assistant and Marion Markle is a Controller for the Seven Peaks Corporation



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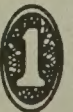
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ONE DOLLAR



Stopping a World-Wide Conspiracy

An Interview with John F. McManus

by Mark Freeman

Editor's note: John F. McManus is the Director of Public Relations for the John Birch Society. The Birch Society requested that Student Review interview McManus during his visit to Provo on June 5. The interview was conducted by Mark Freeman, a graduate from BYU in political science.

John Birch, considered by the Society the "first casualty of the Cold War," saw military action in China during World War II. He was killed by Chinese communists while on a fact-finding mission ten days after the war was over. Robert Welch later wrote his life story, and when he founded an "information agency for the American people" a few years later, he took Birch's name for the organization.

SR: Are there things that the American people not getting adequate information on in relation to the changes in Eastern Europe?

McManus: Sure. The American people are told that Poland is now non-communist. Poland is free. Hallelujah. What's the story? Well, you've got

a non-communist prime minister named Mazowiecki. Under him you've got a president, who is a communist, a minister of interior, a minister of defence and a minister of transportation. They're all communist.

SR: Are they communist by name, or are they communist in their policy making?

McManus: Both.

SR: What are some examples of communist Polish policy?

McManus: Well, they now control the police, the secret police, the courts, the lower governments, the civil service, the military and so forth.

SR: What would be the ideal for Poland?

McManus: Let me tell you the ideal by informing you about a woman named Anna Walentynowicz. She was a founder of Solidarity in 1980. She welcomed Lech Walesa into the organization and within a week she lived to regret it when he started collaborating with the communist government.

SR: In ways did he collaborate?

McManus: By going down and talking with them and telling them what he was doing and

making sure that the thing didn't go too far.

SR: Couldn't that be also interpreted as a pragmatic way to achieve his political goals?

McManus: And what are his political goals? He is an admitted socialist. Anna Walentynowicz says that the whole thing was co-opted from them right at the beginning. She came to the United States in mid-1989, preceding Walesa by about three or four months. She was invited to speak at a symposium at the University of Colorado and when they found out what she was going to say she was disinvited. We got a copy of her speech and it talks about the betrayal of Solidarity and that what Poland needs is freedom, not western credits. That is her conclusion.

SR: So what has happened in Eastern Europe?

McManus: Democratic socialism. Have you ever read the *Communist Manifesto*? You probably remember that Marx said that the first step in the revolution is to win the battle of democracy. The second was to institute socialism. So, the country goes to democratic socialism. Is that really

departing from what Karl Marx wants? Joseph Stalin said the same thing. Mikhail Gorbachev said the same thing. You have to understand that this country is not a democracy. It never has been a democracy. It is becoming a democracy to the detriment of all of us. Our founding fathers wanted nothing more than to stay away from democracy. You can read that in their writings. We are a republic.

SR: Aren't they republics, too, in the same sense that they elect legislatures that are representative?

McManus: The key to a real republic is a rule of law that limits the government.

SR: Does the John Birch Society believe that there is progress, but not enough, in Eastern Europe?

McManus: Absolutely. The big point that we try to drive home is what's happening is that Gorbachev's bills for Eastern Europe and the Soviet Union are being transferred to the United States. That was the big reason Gorbachev was in the United States. Arms Control? Yeah, he wanted that. Most favored nation? Overseas private investment corporations? Bush has just announced that the United States is backing a \$60 billion increase in the IMF. You're a corporate giant, right? You're a capitalist. What do you want? You want business. So, you've got this 280 million people in the Soviet Union. Look at that market! That's terrific. Now if I can get the government of the U.S. to give them some money so that they can buy my goods, then I'm going to have a great big balance sheet. It's absolutely immoral, and if we're successful, we're going to let the American people know about these capitalists.

Sometimes people say to me, "If you're not having trade with them, then the next alternative and the only alternative is war." About 140 years ago there was a British member of Parliament named Richard Cobden. Cobden said one time, "Peace will come to this earth when the people have more to do with each other and their governments less." We agree. That is the Birch Society through and through. If the American people could deal with the people in the Soviet Union, we certainly would not object. We'd be all in favor of that. But when we have government dealing with government, we usually get treachery. And everything you do regarding trade, aid, credits, or anything else in the Soviet Union, you helped to strengthen tyranny. That's all. So what does the Birch Society recommend regarding Gorbachev? Regarding the Soviet Union? We say you don't have to go to war. There is no need. All that is needed is for the government of the United States to start doing nothing. No aid, trade, credit, legitimacy, nothing.

SR: Haven't we tried that policy?

McManus: No. We have been subsidizing them all the way since the 20s. There was Stalin's five year plan. There was Lenin's new economic policy.

SR: Isn't it true that the only significant thing that we traded with the Soviet Union in this time period was wheat?

McManus: No. The Control Data Corporation in Minneapolis were the ones that were most effective in getting Gorbachev to come to Minneapolis. They were the ones who gave him the computers that enable them to have a missile capability, to knock out American cities or to threaten us with them. IBM helped, but Control Data was most responsible for that. Then you have ball bearing machines that enabled them to merge their missiles. Then you have the truck factory that we built in the Soviet Union that enabled them to have the trucks to invade Afghanistan. You've been told that it has just been some wheat. No. There has been a tremendous amount of equipment and technology. It wasn't just wheat. It was all kinds of equipment. All during the Vietnam War, we shipped equipment to Hungary and Poland and they shipped it to North Vietnam to kill Americans.

SR: Can you demonstrate that the economic aid that we give to the Soviet Union is directly responsible for the AK-47s getting to El Salvador?

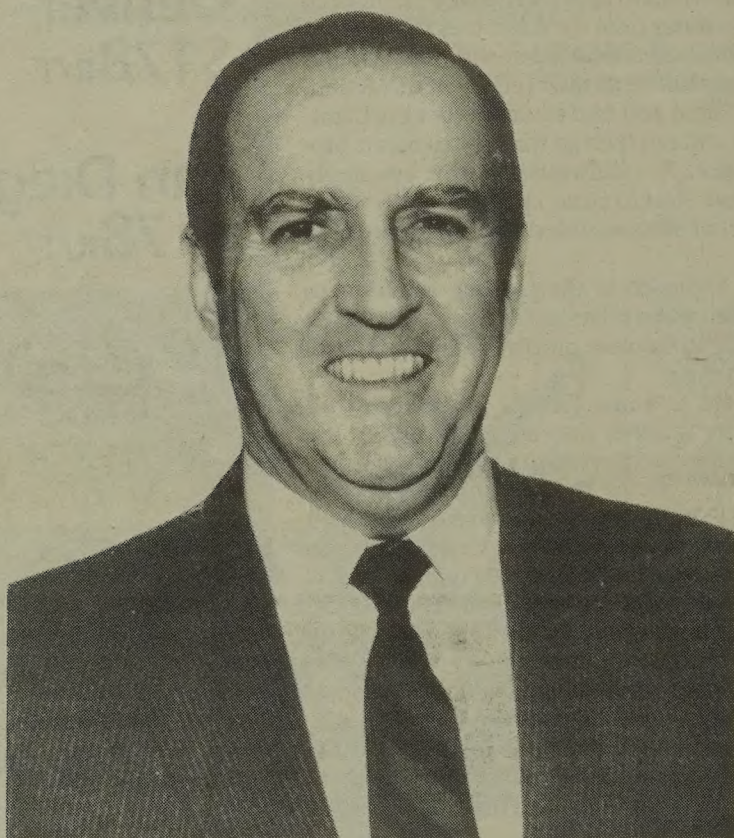
McManus: If you give someone food, he doesn't have to spend money for food, and he can spend his money for military. That may not be direct, but it's just as effective.

SR: Is it true that if we hadn't have given the Soviet Union food that the Soviet Union wouldn't have the AK-47?

McManus: If the John Birch Society's attitude had been in place during the 20s, 30s and 40s, communism would have disappeared. It is as simple as that. We haven't just decided this. We have been saying this for forty years. Stop

"The big point that we try to drive home is what's happening is that Gorbachev's bills for Eastern Europe and the Soviet Union are being transferred to the United States"

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John F. McManus
National Spokesman for
the John Birch Society

"If we're wrong then you've got nothing to worry about. If we're right you've got plenty to worry about."

Uniting the Workers of the World

An Interview with Tony Dutrow

by Larry Meyers

Editor's note: Tony Dutrow is the Socialist Workers Party candidate for the U.S. Congress in Utah's third district. Tony, a machine operator and union activist from Price, is a member of the Organizing Committee of the United Mine Workers. Larry Meyers is a political science major and president of the College Americans.

SR: What is the history of the Socialist Workers Party here in Utah?

Dutrow: We're not the first socialists in Utah. Socialists and communists were in the coal fields and the copper mines helping to organize Utah miners. We established a presence in the Utah coal fields, many of our people were miners. We've been able to participate in the struggles of working people and farmers in that area, along with Salt Lake City. We also have quite a presence in and among the unions here in Utah.

Our goal is to begin a discussion. Our campaign is one way we do that. We do it also through talking with

working people on the job. We have a lively weekly forum series in SLC and also in Price. We have a bookstore . . . Pathfinder Bookstore, that is a separate entity from the Socialist Workers Party. We're very proud to be associated with the African National Congress. We publish the speeches of Nelson Mandela. We are very proud to be the publishers of the works in English of Fidel Castro. We also recently published the speeches and writings of Che Guevarra.

We're campaigning to get out a program, what we call the Action Program. It's like our freedom charter, a freedom charter for working people in the advanced industrial countries of the world. It helps unite them with the workers and farmers of the Third World by advocating cancelling the Third World debt and uniting working people in this country by demanding a shortening of the work week to spread the available work, with no cut in pay.

SR: How would you define the struggle of the working people?

Dutrow: We're fighting to reverse what the employers are trying to impose upon us, that is, drastic cuts in our living standards. They've been trying to weaken or destroy our unions, which are the only way that we can cut across the attempts by the employers to cut back on livable wages and safe working conditions.

SR: What about the Greyhound strike?

Dutrow: These are desperate workers. They've been part of an industry which has a huge amount of corporate debt. The owner of the company is hellbent on paying the high interest by cutting wages, pensions, and medical care which the bus drivers and mechanics have tried to hold onto for the last several years. Their wages have been cut from approximately \$31,000 a year in 1983 to \$21,000 on an average this year. So they have lost a lot, and they're putting themselves on the line, and we're on the line with them.

SR: In New York a court ruled that public employees could not strike against the state. How do you feel about public employees striking against the state?

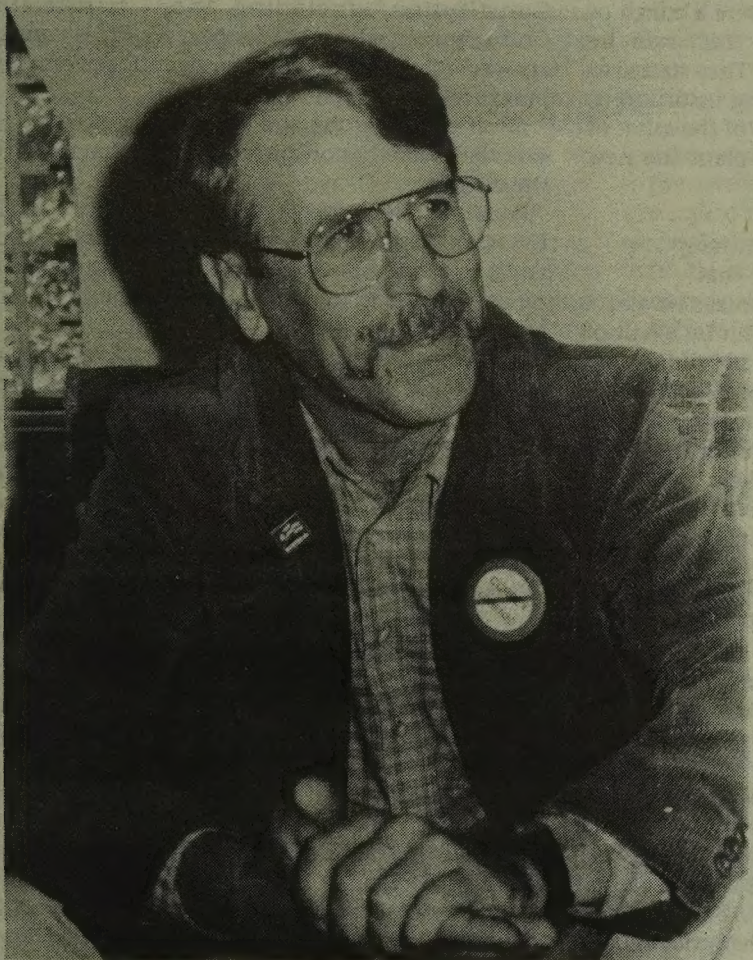
Dutrow: Well, the Hatch Act, which is an anti-labor law, actually prevents public employees from striking. They legally do not have the right to strike. Sometimes they are forced into a situation where they may have to strike, and they should. We're for the overturning of that Act. We think that all working people have the right to demonstrate and take action to both make their point and to pressure their employers.

SR: Would you like to see that legislated on a state level or on a federal level?

Dutrow: Across the board. We wouldn't oppose it on a state level, but it's not even a question of legislation. The fight itself is what we're interested in. The legislation will just register that.

SR: So the legislation will follow the people's action and the strength of the movement?

Dutrow: Oh yes. The illusion is that it's the legislation which brings these positive and useful social rights into being. Actually it's these struggles that we're talking about. It is the working people who prepare themselves and lead these fights. Social rights simply get registered through laws. The politicians are forced to do something, usually with a pen, which is not much. We do all the work.



**Tony Dutrow
Socialist Worker's
Party Candidate**

"Someday, yes, there will be a world without borders. There's no question. That's the built-in logic of human beings uniting..."

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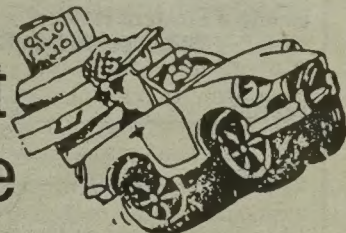
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- #4 Joe McCarthy was a big green cheese.
 True, he was.
 False, he was a _____ (see Focus)
- #5 Trent kissed Deb on July 30.
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helping communism.

SR: Is John Birch's main goal within the world of politics to advance the cause of freedom?

McManus: Yes, and especially to keep this country free.

SR: What is the John Birch Society doing in terms of countries like El Salvador or South Africa?

McManus: We have a foreign policy that we recommend to the government of the United States. That is, to have nothing to say about what goes on in some other country unless that country becomes a threat to the United States. The attitude of the Birch Society is to make sure you have a military, keep your powder dry, keep plenty of it, but realize, regarding the Soviet Union, there is probably never going to be any military conflict.

SR: Could you elaborate on the conspiracy theory?

McManus: It goes back farther than the Council on Foreign Relations. When we study the conspiracy, we go back to an organized conspiracy which formed in Bavaria on May 1, 1776 called the illuminatti. This is why communists and socialists celebrate May Day and most of them don't even know it. This was a conspiracy to rule the world. There were a bunch of guys sitting around like this saying, "Let's rule the world. How do we go about doing it?" They started to make plans to destroy all the existing institutions, religions, governments, etc., and out of the ashes of the destruction they were going to plant the new world order."

SR: Who was the originator?

McManus: A man named Adam Weishaupt.

SR: Is there any documentation on that?

McManus: They formed their organization and a courier from their organization was hit by a bolt of lightning and the papers that he had fell into the hands of the Bavarian government in 1784.

SR: Could I go to a library that has the manuscripts?

McManus: The first real studies about the whole thing were done in 1798. One of them was called *Proofs of the Conspiracy* written by a man named John Robison. His book dramatically influenced George Washington, who talked publicly about the threat of this conspiracy to the United States. There was also a four volume study done at the time by a French monk named Abbe Barruel.

SR: How do you explain the Illuminati in terms of the poverty that the people of France faced. Did they exploit existing traditions?

McManus: As far as France being in a condition of poverty at the time, it wasn't. France was in very good shape. They were a stable country with people who were well-fed and well-clothed. I think that there are some people that are wrong and that there are some people that are wrong deliberately. But generally speaking, there was no need for a revolution. So, in our view, the conspiracy existed and continued to exist, and it later began to surface in different parts of Europe. By 1848 the League of the Just hired a fellow named Karl Marx to write a manifesto to organize the socialist movements.

SR: What is the connection of the League of the Just

with the Illuminati?

McManus: I believe it's the extreme of the Illuminati. We can't document the existence of the Illuminati beyond possibly 1800, but it was either the Illuminati or a force exactly like it that has been responsible for much of what we see.

SR: Is Gorbachev part of the conspiracy?

McManus: Gorbachev is a part of the conspiracy.

SR: Isn't Jimmy Carter a member of the Council on Foreign Relations?

McManus: Jimmy Carter became a member of the Council on Foreign Relations after he became the President. He was one of the founding members of the Trilateral Commission which started in 1973.

SR: What are the "ifs" "ands" and "buts" in the John Birch Society's conspiracy theory?

McManus: If we're wrong you've got nothing to worry about. If we're right you've got plenty to worry about.

SR: If you're right then we have to make some fairly dramatic changes in policy.

McManus: Including starting to do nothing regarding the Soviet Union, including getting back to the Constitution, including stop transferring Gorbachev's goals to the taxpayers of this country and including dismantling the gigantic government bureaucracy.

SR: If you're wrong and we do make policy decisions based on the conspiracy theory, what would be the effects?

McManus: Well, the worst effect would be that the U.S. would take off and become a productive giant and a leader of the world instead of having socialistic type shortages that always develop when we don't have abundance.

Everyone has a right to his opinion. Everyone has a right to be wrong. But I don't believe that these people in doing these kinds of things are unaware that what they are doing is going to hurt the massive population of the U.S. and the world. I am absolutely convinced that these people do what they do because they know it's wrong, because they know it will lead to personal power for them.

America has the best put together government system. There is more freedom for more people in this country than any other place at any other time in the history of the world. And the key to it is pulling down the power of government. The other key to it is fostering religious values, which is what our founding fathers intended. So today we get separation of church and state, which really is separation of God and state.

SR: Did the founding fathers envision the different kinds of religion? Do we use Allah, God, or Jehovah?

McManus: Those who want Allah, let them use Allah. Those who want God, let them use God. Those who want Jehovah, let them use Jehovah. Those who want Christ, let them use Christ. And don't any government agency say "You can't" or "You should." Government should be totally out of the picture. The purpose of government is to protect rights. That's all.

The unique feature of the United States of America

is the premise upon which the nation is built. It's in the Declaration of Independence. Men are endowed by their creator with rights, not by government. You can't even teach that in government schools. If you can't teach that God exists, how can you teach the children the Declaration of Independence? So ask the kid coming out of the school, "Where do you get your rights?" They'll say, "The government." The whole premise of America has been destroyed. So the images are very important—the images of Ronald Reagan and the images of King Louis, the images of the Agrarian reformers of China and the images of the John Birch Society. Δ

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SR: You're running for the Third District Congressional seat. If you were elected, what type of legislation would you support?

Dutrow: I like to steer clear from that because I think that's a whole different conception of politics than what socialists are interested in. Elections themselves are a way that the government actually rules. It's not democracy to vote for someone every four years. That's not democracy at all.

But this is just the way we're governed, including legislation, and the illusion that you elect someone and then they will legislate something that will help you.

But we are not fools and there are certain gains that can be registered through legislation. For example, there are important environmental laws that have benefited human beings in the sense that they've taken toxic waste out of the environment. There should be more.

So you do have some laws that have registered those rights, and we're for expanding them. But we would not promote the idea that you should vote for us and then we will, therefore, fight for this or that legislation. This promotes the idea of electoralism, which is not what we're about. We think, for example, in Cuba today there is more direct democracy for a working person in the cities or in the rural areas, working on a cooperative farm, working in a textile factory, or working on a construction project, than here in the U.S. They have more direct control over their lives through those who are elected, who they elect to represent them, and they have that view of who they elect as well. It's someone who should represent them, and they have the immediate right to recall them. That's, to me, an important distinction to make between the kind of politics which we advocate and the type of politics which is promoted as democracy. I don't believe that that was the intention of the framers of the Constitution. An honest reading of Jefferson will convince you of that.

SR: In general, what is the conflict that exists in capitalism and your philosophical view of the role of capitalism and socialism in society.

Dutrow: In the first place, socialism is a challenge, of course, for those who support the capitalist system. But socialism is a task more than anything else. It's not a philosophy. It's a task which has been shouldered, and will be shouldered in the future, by working people. It's not a theory. It's the road that is open to working people once they decide that the capitalist system itself provides no future for themselves, provides no future for their children, and begins to provide them less and less of an opportunity to feed, clothe, and house themselves.

Now the question is, do such conditions exist in the United States? We know it does in the rest of the world. Every day forty thousand children die of curable diseases and malnutrition worldwide. In this country the gap between the poor and the rich has increased, not decreased, regardless of the U.S. politicians, their rules, and the capitalists who they speak for. By capitalists, I mean a tiny layer of owners of the main industry and the main financial institutions in this country, who absorb the vast amount of wealth and resources of the world in order to uphold their rule and their system.

Their banking system is on the verge of a collapse. As we know, the U.S. financial institutions believe they've forestalled a recession for five years. But even if they do this, which is debatable, they have no control over this economy, they simply don't. I think the 1987 stock market crash proved that no economist can, with a straight face, predict stability in a world economy. I think the indication of the growth of poverty in this country, the proportion of which has grown, not shrunk, shows you that there is no lasting stability and prosperity facing working people and poor people in this country.

So our position is not a philosophical one. We believe in genuine socialism and communism. We're not talking about Stalinism, which, to use a philosopher's word, is the negation of communism and socialism.

Everything that we believe in as socialists and communists is being confirmed in Eastern Europe every day. And you will see, I guarantee this, workers in Eastern Europe standing shoulder to shoulder, with genuine communists, including those who support the African National Congress in South Africa.

What Nelson Mandela is doing today since he was released from prison tells you what socialism is, in terms of its views of the world, its view of human beings, and what it wants for humanity. There's more of what we believe as

socialists being talked about every day in the streets of South Africa, in the homelands of South Africa, than any book you could read.

The same is true if you were to participate in one of the demonstrations where millions of Cuban people, including youth, are dancing in the streets, celebrating their country's place right now in the march of humanity. They stand alone right now with a moral authority to advance human beings from tremendous poverty and to help lead us toward a new world order, a new international order. By that I mean a structure that is not built upon the starvation of human beings. This is the case right now in the present world order, where a tiny layer of us in the advanced capitalist countries appear to be enjoying the good life. I say appear because this is not the truth. We tell the truth about that, we rub shoulders with it every day.

SR: In the new world order that you speak of, what about national sovereignty?

Dutrow: I disagree with the President of the United States, who does not support independence for the Baltic states. I support Panama's national sovereignty, which was violated by the U.S. troops in the invasion in December. I support the sovereignty of Nicaragua, which was violated by U.S. intervention in the elections, though that intervention was nothing new. The U.S. had starved them to death, and supplied arms, military advisors, and material aid to a counterrevolutionary force which was in no way interested in the sovereignty of Nicaragua. They wanted it to be simply a backyard playground for U.S. investors in that part of the world. So I'm for national sovereignty.

SR: Do you envision, perhaps as Marx did, a united, one world socialist government in the future?

Dutrow: That's a good question. It's possible to make this leap. In fact, it's not possible to make that leap to a world without borders any other way. This is what we advocate, as Marx did. But there are nations whose rights have been trampled, and this creates divisions between working people worldwide, national divisions, which militate against unification on a world stand.

Someday, yes, there will be a world without borders. There's no question. That's the built-in logic of human beings uniting, of language and cultural differences becoming obliterated through the development of human beings. That doesn't contradict the idea of cultural differences and even language differences. There's a big difference between that and brutal exploitation of one nation by another.

Lenin and the early communists tried to take czarist Russia and rebuild it in such a way that the national rights of all of the Central Asian republics would be able for the first time to enjoy freedom—freedom of their cultural rights and their languages, freedom which had been trampled upon and blood spilled to impose this great Russian prison on it. We're seeing that come back in the attitude of Boris Yeltsin, who views himself as a Russian. Well what the heck is a Russian? In your lifetime and in my lifetime, it was the Soviet Union. Why was it the Soviet Union? It was the Soviet Union because the nationalist attitudes of the great Russians had been set aside and tremendous progress had been made against those kind of divisions.

SR: What about Gorbachev and *perestroika*? How do you feel about what's happening in the Soviet Union right now?

Dutrow: I think that working people are really not being informed about the gravity of the crisis and the origin of the crisis in the Soviet Union. They view this policy of *glasnost* or *perestroika*, as they are told, as the confirmation that capitalism has triumphed over socialism. But these policies will not reverse the crisis which is presently facing the Soviet Union or the Eastern European countries.

SR: Is the Soviet Union a case of state capitalism rather than socialism?

Dutrow: Nationalized property, state-owned property, is just that. It's a necessary precondition in a developed country for the transition from capitalism to socialism.

Marx and Engels had a lot to say about what working people would have to do to make this transition. It wasn't going to be automatic. We had to win political consciousness as well. We had to take the moral high road, internationally. We could not fall back on our own self-serving interests. We couldn't use capitalist methods and just assume that because we call ourselves socialists and communists that we're going to make this transition. This is a misguided pipedream cooked up by intellectuals and professionals and middle class elements who have fed off of the working class movement.

Gorbachev views himself as a promoter of capitalism. He recently said capitalism has improved because of the existence of the Soviet Union and its tremendous successes in constructing socialism. To me, the *perestroika* scheme is no different than any of the other productivity schemes that were put forward by Stalin and his successors.

However, don't ever forget, that one thing that the working people of the Eastern Europe and the Soviet Union have, that we don't have, is a consciousness of the right to have food subsidies, the right to have rent subsidies, medical care for everyone, unemployment benefits, or full employment. Now they are facing unemployment as market mechanisms are put into practice, and they're finding that they don't have any unemployment benefits. But these are struggles that are like the type of struggles that we're involved in today. This objective that we've talked about, unifying working people, now includes a whole different group that has actually enjoyed less rights—democratic rights, freedom of the press, and so on—than workers who had none of the social benefits that they enjoyed.

SR: How does socialism view the rights in the Bill of Rights, such as freedom of religion, or freedom to bear arms?

Dutrow: The Constitution as a whole bears little resemblance to the spirit or the struggle that lead to the establishment of the Bill of Rights. This is a historical fact. The Bill of Rights is actually something similar to what was won by working people and poor people during the great French Revolution of 1789.

The Bill of Rights was fought for by agrarian revolutionaries in this country. They were working people. Those rights are often confused with the rest of the Constitution, and in the name of defending the rest, we are losing these rights. They are not just ours, the entire world working class has as much right to our Bill of Rights as we do. This was the first time on the face of this earth where in such clear fashion these rights were not only fought for, but also won. Does that mean the fight's over? No, every day it continues. We had to fight tooth and nail against the U.S. government to get them to withdraw FBI informants from our organization who would find out where we live and then get our landlord to throw us out. They would also go to our employers and get us fired for exercising one of these rights.

SR: What nation would you say best represents what you seek?

Dutrow: In this hemisphere there is a unique leadership, which hasn't existed since the 1917 Revolution. They are intent on joining with the rest of the world at great sacrifices to their own nation. That's the Cuban leadership and their country, which you can't get the truth about through the media. They distort reporting about Cuba. It's viewed as an evil empire. That's not the truth though.

The Cubans have twice put their own country's existence at stake to aid in the struggle to overturn apartheid. First, in 1975 they fought the South African racist nazis on the battlefield. They shed their blood at the expense of disarming their own country. In 1988, they once again, without the knowledge of the U.S., moved their most strategic defense operations out of the country, left it totally disarmed, sacrificed their own national defense, to advance the South African revolution to where it is today. There is not one major struggle in the world that could advance a working people where the Cubans haven't been intimately involved. They offer that aid with no strings attached.

SR: As a socialist, how do you view religion? Marx seemed to feel that religion was an opiate rather than something that really could help people.

Dutrow: That question is avoided all too often by those who claim to be socialists and communists. We support the right of religious freedom, as did Marx. Marx's comment on religion really is widely misinterpreted. That's not the views of Marxists or communists.

We respect national rights, religious rights, and we believe, as scientific socialists, that religion does not really answer all the questions. I read an article by one professor at BYU who believes that Marxism actually has something to say and that there's been a far too simplistic explanation of what it means to people in the U.S. That was very positive. Regardless of one's religious viewpoint, human beings are human beings and they can make rational choices. They can rationally decide whether this or that idea is useful or important. Religious prejudices among working people, however, are one of things that are holding back the working people from unifying. We oppose religious prejudice. Δ

ILLUSTRATION BY BRIAN KUBARICA



Renegade Ducks From Hell

by Eric D. Kleinman

Editor's note: The following article first appeared in the March 23, 1988 Student Review.

EVERYONE LOOKS FOR A GIMMICK; THAT'S HOW CAPITALISM WORKS—YOU HAVE TO make a product appealing. I fell for a gimmick three years ago, or rather, I was taken in by default. My friends signed me up to live at Raintree. When I showed up, I like it and decided to stay. I mean, it was right next to Tanks and it was only fifty cents to wash your clothes. How could I not love that? My first few months at Raintree were great—it was everything I had hoped it would be.

Then I met the ducks. In the beginning they just came by for bread crumbs or an occasional gummy bear, but shortly after they had established that comfort zone they started to push. They'd ask to use the phone. They'd borrow my roommate's car. A little cash now and then wasn't even out of the question. I didn't mind though because they were good company, and we knew we were always welcome at their little house down by the river. Sure they were inactive, but no one was more Christian than my duck friends.

Everything changed, unexpectedly, two days before Thanksgiving break. I came home early from school and found the ducks in my apartment. They said they were watching TV, but I knew they hadn't been. The TV wasn't even on. They wouldn't look me in the eye. They stood there dumbly, shuffling their webbed feet. Suddenly Frankie, one of the older ducks, came out of my bedroom wearing my bathrobe. "Hey guys, look at this terrycloth bedsheets!" he quacked. When he saw me he froze. "The game's up, Frankie," I said, barely able to control my temper. "Put the robe down and go on home."

They filed out one by one, never to return to my apartment. Over the next couple of years I heard bits and pieces about them, and once in a while I'd run into one of them at the mall, but we weren't close. From all I'd heard they'd gone bad right after the incident in my apartment. They had become rebels of a sort. They would steal money from the video games in the clubhouse at night. They'd stop cars in the middle of the Raintree parking lot and harass the occupants, kicking the tires and hurling obscenities at the drivers. One night they even stole the tow truck and went for a joy ride. They'd swim upstream for no reason—just to be difficult. In short, they became renegade ducks from hell.

Soon they had moved to big time theft, two or three of them even did some time. I wasn't concerned too much, though. I had long since moved away and their activities really didn't affect me anymore. I felt bad for them personally, but I was apathetic toward their effect on the community.

see Renegade Ducks on page 13

STUDENT REVIEW-JULY 1, 1990

Not For Long

by Jill Place

IN THE BEGINNING GOD CREATED MAN AND WOMAN. IN HIS IMAGE HE CREATED them, and he blessed them. Then he created the beasts of the earth and the fowl of the air and he looked at it all, everything he'd made, and he thought to himself, "this is very good." Then he left, and the man and woman got in a quarrel over a little round fruit, and ever since then we've had problems. Men and women just don't seem to see eye to eye.

June 15

Deb:

Dear Journal,

Okay stop. No way. Jen and I graduate in a week, so Bishop Sinclair said we could start going to young adult dances and I met an immortal guy at a dance tonight. I wore the new dress I made—oh yeah—thank you Jen for blurting out "Debbie made her dress today" when Trent (oh that's his name—what a cool name—he's an RM, too—he went to Italy and bought tons of clothes and stuff). So Trent told me I looked really mod in the dress (It's really short and 60-ish), and Jen screamed "She made it—Debbie sews all her clothes." She's jealous because she asked him to dance before I did but he didn't keep dancing with her like he did with me for three songs and one was a slow one and we talked and he dances slow songs holding my right hand to his chest (and I die when guys do that) and he goes to BYU! Yes! We go back to BYU together, date, get serious. . . No, just joking. But he's so hot and I hope I see him again. Like now.

Trent:

Hey,

Met an o.k. girl at a dance. Right out of high school. Pretty cool black dress. Hot legs. She goes to BYU in the fall. 18.

June 30

Deb:

Dear Journal,

Okay no way. It's impossible. Jen and I have gone to the young adult ward for two weeks but Trent hasn't come until today when—thank you—I gave a talk and he smiled through the whole thing. He said it was a "Killer" talk and I saw him speaking with John Hardy and I caught him pointing at me—so yes, I'm excited.

Trent:

Hey,

Went to church because I haven't been since I left BYU and that girl Debbie from that dance spoke. Awesome talk. Seems really cool, so I talked to John who just said, "She's young dude." No matter.

July 15

Deb:

Dear Journal,

Okay stop. I mean it. Last night—yes, thank you—I went out with Trent and we had the greatest time walking along the pier and throwing French bread to the seagulls and he held my hand but he didn't try to kiss me which is okay since I wouldn't have kissed him anyway and that would have been awkward. He wears Drakkar. We talked about how it's so crummy that people have to look good to succeed in society and he stopped, looked down at my hand in his, and said, "But you know what's sad? I probably wouldn't be with you tonight if you weren't as beautiful as you are." Die. I'm massacred. He is immortal. I said it already.

Trent:

Hey,

Went out with Debbie last night. Took her to the pier. Pretty funny when I hucked bread at a seagull to get rid of it and Debbie started feeding it. Stacks of seagulls all over. I gave her the "You're beautiful" bit and would have kissed her but she looked like she wanted it too much. Wasn't lying about the beautiful part, though. Probably see her again.

July 30

Deb:

Dear Journal,

Stop. It's out of control. Just stop. I'm not even going to write about Trent anymore because I'm in love and you'll get sick of hearing it. So we've gone out at least four times and we talk on the phone all the time (and he is funny on the phone—he can imitate anybody on Saturday Night Live and old cartoons) oh, but the most important part! Dun Dun Dun—drum roll please—he kissed me and it was—I don't know—eternal in nature or some-

see Not For Long on page 12



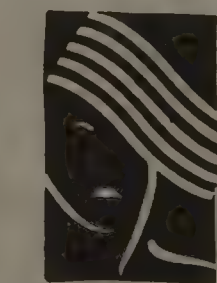
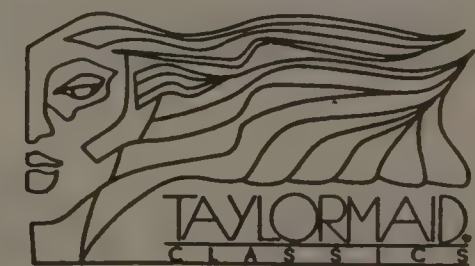
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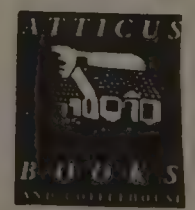
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STUDENT REVIEW-JULY 1, 1990

Ten Tactics to Scare Off Perfume Salesmen

1. Say, "not by the hair of my chinney-chin chin."
2. Ask them to smell your armpits to see if you need it.
3. Hold them.
4. Explain that due to nuclear fall-out your olfactory senses have been damaged and new smells are meaningless to you.
5. Tell them you're on a barter system: you buy their perfume, they buy your "one of a kind" quilted checkbook covers.
6. Clarify, "Only naked people can come in my house—Care to sit down?"
7. Pay them to leave.
8. Do your graceful "no thank-you dance."
9. Use the old "It's against my religion" routine.
10. Tell them about your exotic next door neighbor Sheila and her fetish for Liz Claibourne. Δ

Not For Long from page 11

thing. (Okay that sounds weird, but he acts like he really likes me a lot and I love him. I wouldn't tell him that, of course, but I think he knows and I think he could feel that way for me, too.) But it was under an awning on the side of the house in a thunderstorm when he brought me home after curfew and we tried to sneak me in. He just stopped, pulled me close, and kissed me. Then we just stood there *talkin and stuff* for a long time. *Thank you* mom for not waiting up.

Trent:

Hey,

Deb's hot. Movie ended late and this storm made it hard to drive home. We tried to sneak her in the back way. Haven't kissed her till tonight. Wanted to keep it platonic. No hope. Really like her. Damn.

August 30

Deb:

Dear Journal,

Trent gets here at BYU tomorrow and I'm about to die without him. Other guys don't even look good to me, especially not in my ward. They're all DT guys. I miss Trent so much.

Our apartment is so great—Jen and I feel so old—I mean we have our own apartment and no curfew.

Trent:

Hey,

Drive tomorrow with Steve back to school. Suck it's 15 hours. Deb's there now. Haven't seen her for 5 days. Pretty hard. Steve said all this about her age. I said screw you I'll do whatever I want. 18, though. Wouldn't work out.

September 2

Deb:

Dear Journal,

Yesterday I walked to Trent's apartment to see him, but he was really sleepy. He said almost nothing and it made me scared or nervous—I mean he hardly even looked at me. Jen said he was just tired. He hasn't called me yet.

Trent:

Hey,

Went to DV8 with Steve and Ron last night. They gave me the "Play the field" speech. Blew it off. Cool guys, though. Deb came by and I was pretty cold. Hard to act that way to her. For the best, though. Met this girl Sherry last night. Kappa chick.

Later— Δ

Eavesdropper

April 13, Centennial Apartments.

Politically aware roommate: "Hey, would you rather be red or dead?"

Opinionated airhead roommate: "Oh, red, absolutely. This competition between the U of U and BYU is stupid. I can't believe anyone would rather be dead than red. I mean what's the matter with the U of U anyway?"

Politically aware roommate: "No, I mean communist, idiot."

Opinionated airhead roommate: "Oh. In that case dead . . . definitely."

May 31, BYU weight-lifting room, 5:30 pm.

Instructor: Guys, this is the butterfly. It's a good exercise to do if you want to develop your pecs. It helps develop a cleavage line and improves definition.

Blonde, large-chested girl to less fortunate friend: "Hey, maybe you better listen to this."

May 31, JSB, 6:23 pm.

Student: "You have to give me an 'A' on this test!"

Professor: "Well, I don't know. . ."

Student: "I plead to you. I've read the Doctrine and Covenants 10 times!"

Professor: "But you didn't get the questions right."

TOP TWENTY

1. Stick legs on flying storks
2. Dead Horse Point
3. Emerald canyons at sunset
4. Otter pops
5. Slip and Slides
6. Raspberries
7. Kids building dams in gutters
8. Newborn anything
9. Sabotaged water hydrants
10. *The Lion and the Cobra*
11. Little dragon music boxes
12. Pool balls in the pocket
13. Jainism
14. Birchers turned prophet
15. Raindrops splashing rainbows
16. Pure and simple things
17. Convertible rides
18. The first stair
19. moms
20. Four escaped horses on Main Street in Springville

Bottom Ten

Bunion removal over vacation, cars hitting birds, when guys "sport chicks," cellulite, Provo employers and wages, peeling, fleas, forest fires, brand new blondes, 2 hour classes with no break.

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SR

One Man's Struggle

by Matthew Stannard

INFILTRATION, ESPIONAGE, BRAINWASHING AND THE plot to enslave mankind and rob all decent, freedom-loving Americans of their right to own two and a half bathrooms are behind seemingly benevolent policies in the United States, according to Haymar Q. Prostrate, founder, spokesman and sole member of the Juan Belch Society—an organization dedicated to “unmasking and ridding the world of those Godless twinkies are trying to make their way into the agencies, textbooks and washrooms of the Land of Freedom.”

I spoke with Mr. Prostrate at his home in the Wasatch Mountains above Salt Lake City. The smell of gunpowder and the sight of Haymar in his army fatigues heightened the sense of truly patriotic militarism as we discussed the international conspiracy “to convince regular folks like you and me that bathrooms aren’t all that important. But in Utah, we’re lucky. Most of us decent folks have read the Book of Mormon and know that in the last days there will be secret combinations and all that. I personally know of several secret combinations.” He paused for a breath. “Don’t know what they are, of course. If I did, they wouldn’t be secret, you know?”

Prostrate founded the Society (named after a freedom-loving burrito salesman killed in a bathroom in western New Mexico) during the height of the pathological McCarthy Era of the 1950s. “One day,” he said, “I was struck by the realization that our beloved mentor, Joe McCarthy himself, was a communist! Why, he was the big red cheese, that’s what! Why else would he draw attention to everyone else?” Prostrate’s face lit up with a look of bliss that all but a precious few could only dream of. “And do you know what? After that, everything else fell into place. Eugene McCarthy was a commie (being a liberal democrat after all). He had the same last name as Joe, and the same first name as that old socialist Eugene Debbs. I’ve never met a

Eugene who wasn’t a commie. You poor kids down at the ‘Y’ have to contend with that Dr. England person, don’t you? Why, he ought to be deported or something!”

I nodded sympathetically.

Prostrate’s bathroom conspiracy theory is both intriguing and systematic. Much in the same fashion as Karl Marx, he believes history has been a struggle between two contending powers. “All through time,” he told me, “you’ve had those who had to hold it in and those who could let it out pretty much when they wanted.” The scriptures are no exception. “When you read about the Nephites having all things in common among them, well, you can guess what that included: porcelain of exceedingly fine workmanship.”

But Prostrate’s most shocking revelation came at a 1977 address to the BYU Students for Peace and Pretty Flowers. He announced that he had conclusive evidence to prove that the John Birch Society (a subversive organization “not to be confused with the virtuous Juan Belchers”) is a Satanic, communist-front organization. He pointed out that there was a “secret combination” on the locker door of one chapter president. Moreover, one John Bircher had a cousin whose best friend read *Newsweek*. Sixty percent of all Birchers had attended public schools with coeducational P.E. classes, and only a few of them knelt during the Pledge of Allegiance. Finally, Prostrate offered, “they deny that they are communists. As we learned so long ago, anyone who denies he or she is a communist is as red as the University of Utah.”

Asked whether he was a communist, Haymar Prostrate replied, “Well, yes and no. Want a doughnut?” Δ

Matt likes his Big Gulp refill mug.

Renegade Ducks from page 10

Last week, however, I was shaken violently out of my lethargy.

I was in the library late one night, and as the elevator doors opened I came knee-to-face with Bob the duck, Frankie’s half brother once removed on his father’s side. I hesitated at first, but then joined Bob in the elevator, merely nodding to him. The other people who had been waiting for the elevator with me took the stairs. Prejudices die hard.

I could tell Bob was uptight, and that made me nervous too. I figured the other ducks had to be close by, and I was sure they were up to no good. I decided that I had to act now or never—they’d gone too far by coming on campus. Whatever they were doing now might affect BYU’s reputation as the McQuade Jesuit of the West.

I pulled the emergency stop and the elevator lurched to a standstill. Bob lost it. He pleaded with me frantically to start the car moving again.

He said his life depended on it—if he blew this assignment he would wind up being served l’orange in the Skyroom. I said I’d start the elevator when he told me what he and his foul friends were up to.

He broke. He told me he was acting as a look out for the rest of the ducks so that they could rip off some audio equipment from the LRC. They were trying to re-open a Stokes Brothers in Utah county to serve as a front to launder drug money. He pleaded with me to let them go. He appealed to our old friendship. I pointed out that “old” was the key word, but agreed to let them escape as long as they took nothing from the LRC and pledged never to open a Stokes Brothers in Provo—not even legitimately.

I went home that night feeling grand. I had thwarted the ducks.

The point of all this? Take heed. The ducks are still out there. They’re amoral and vicious. Don’t buy into their flattery—they’re dangerous liars. Sure they’re cute, but the moral fibre of our community, our nation, is at stake. We must stop the ducks now, before it’s too late. So the next time the ducks come around looking for handouts, seemingly down on their luck and forlorn, have the courage to resist. Stand up to our feathered psuedo-friends and just say no to the ducks. Δ

the Best of the Bookstore

For all of you dejected and downtrodden students who have found a voice for your complaints on the Bookstore Suggestion Board, and in behalf of the Bookstore’s anonymous therapist, *Student Review* presents the “Best of the Bookstore.”

Question: Perhaps the “Co-ed” department mannequins haven’t read the dress and grooming standards. The “no-bra look” is unacceptable at BYU. PS —Maybe you could update the departments name. “The Women’s Department” is comparable with “The Men’s Department.” — *A woman with proper underwear*

Reply: Thanks for your comments. We do try to keep our store mannequins properly attired. The name “Women’s Department” is being used more by our store.

Question: Why is the Law Building the only building on campus with 2-ply toilet tissue? Where are the priorities of this campus?

Reply: Obviously in the Law Building.

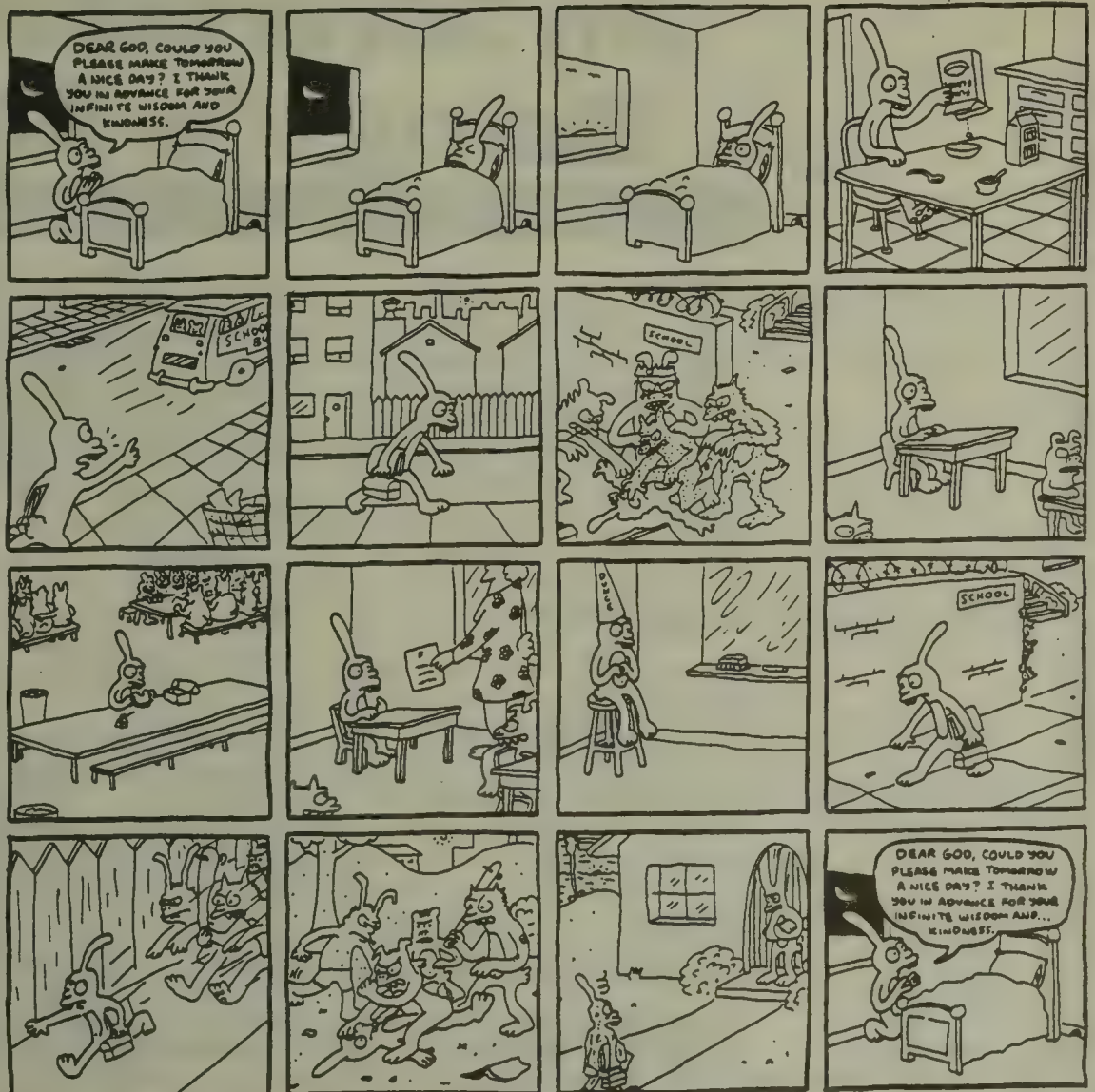
Question: Why doesn’t the bookstore carry non-alcoholic malt beverages like O’doul’s or Sharp’s?

Reply: We gave them up during the same cleansing era when we quit stocking cedar bark cigarettes.

Question: Last night walking across campus, I ran into four, possibly five, “capture the flag” games going on. As I crossed through the last, one of the players not knowing if I was a player or not casually walked by, said “Hi,” and patted me on the shoulder, just in case. Must these people infringe on my rights as a student to walk across campus in solitude? — *Ban Capture the Flag*

Reply: Unless you can tap into a money vat big enough to buy your own island, this recent unhappy experience with humanoids may not be your final encounter with interrupted solitude.

LIFE IN HELL



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MATT
GROENING



An Interview with Oingo Boingo's Steve Bartek

by Don Elkins

THE MUSIC RANGES FROM RABID ATTACKS ON *LA TIMES* CRITICS TO danceable dirges about teen suicide. It was once about as underground as a new grave. Now it's almost mainstream. The men with the skulls and morbid attitudes are the infamous (once Mystic Knights) Oingo Boingo, and on May 26th they spread darkness through the usually festive Park West area. This is a different venue than Madame Wong's West in Los Angeles, but the sounds remain the same with a few small twists added for discomfort. A week or so before the Oingo Boingo concert at Park West, I spoke with Steve Bartek, lead guitarist and co-producer of soundtracks with Danny Elfman. We hashed out some history and answered some questions about the band's influences.

SR: I would like to welcome you guys back to our happy state. I saw you back in 1985 when you were here. The audience was crazy. What do you think about the fans here and the area in general?

Bartek: We all like Salt Lake City, and it was real surprising the first time we came here that we had an audience at all. We count on it as a place we like to go. We make sure we get back there.

SR: I have been reading recently in reviews of your new album (*Dark at the End of the Tunnel*) that critics have labeled your earlier work "adolescent," and one critic even called you "New Wave Nerds." Can you tell me about that?

Bartek: Well—adolescent? (pause) Sophomoric? From what I've seen . . . we were figuring out what we were doing. I mean, I still like the old stuff.

The older material is definitely different than the new. If you listen to the older albums (*Dead Man's Party*, *Good for Your Soul*), you'll notice that the music is more hectic, harder and more bizarre than the band's new, more subdued material.

When asked about the change, Bartek said that Elfman, the band's song-

writer, has been developing his writing style. The new material is smoother, more mainstream and more marketable than previous work.

SR: I heard that you guys didn't like the sound of your earlier albums, that you thought they sounded canned.

Bartek: They always sounded right on the record to us, but you got them on the radio and they sounded terrible. A&M was the kind of company that did that kind of thing for you. They didn't know how to break a new group. They kind of had a hands off attitude. They came in, listened to the record: "Oh yeah, sounds good." They put it out and then said, "we'll see what sticks." They didn't know what to do with us. They had the Police, but they didn't break the Police. The Police broke themselves.

Sounds like it could be a real problem, but the band has, for the most part, stuck together, and eventually MCA picked up Danny Elfman as a solo act, and he pulled the band to the company with him. Things have gotten better for the guys since.

They say audiences have steadily gotten bigger and that their following of fans has helped them along. One of Oingo Boingo's biggest fans is Tim Burton, the director of *Pee-wee's Big Adventure*, *Beetlejuice*, and *Batman*. Burton enjoyed Boingo's music and had the faith that Elfman and Bartek would be able to work the Boingo voodoo on soundtracks for his films. The rest is cinematic history. But not without some problems.

SR: Do you think that Madonna will get the same amount of undue credit from *Dick Tracy* that Prince got from *Batman*?

Bartek: It was (stutters, pause) . . . well, the whole thing was a difficult situation. Originally Danny and Tim had decided what kind of score it was going to be, what the attitude of the movie was. And then the powers that

see **Steve Bartek** on page 18

Wonder World

By Sharon McGovern

WHEN JOHN WAS SMALL, HIS GRANDMOTHER WARNED him about getting lost in shopping malls.

There are witches, she said, who stick pins in children's faces.

You could never tell who was a witch, of course, because who would come to a mall dressed as one? John never saw one person in a pointed black hat as long as he lived.

You could never assume a witch could be an ugly old woman because John's grandmother was ugly and old and never came near him with a pin.

Naturally, John maintained an appropriate level of

terror not only near malls but also grocery stores and parks. But what do you do when your mother does not share your interest in action figures and wanders away?

John trotted frantically around the store trying desperately not to look lost until he turned and ran into the man with the brown pants and burst into tears.

The man patted John on the head and gave him some candy.

Then he stuck pins in his face and left him in the dumpster behind Wonder World. Δ

Plays For Everyone

by Mark Ford

HALE CENTER THEATER-OREM'S FIRST SEASON opened May 25 with Ruth Hale's romantic comedy, "Burr Under My Saddle." Set in Southern Utah and being staged in Orem, the play is everything one would expect. This is family-oriented theater, about families and for families, complete with the happiest ending to ever grace the stage. Happy Valley audiences will find this play delightful. And one would have to be a hard-core sourpuss not to. Even BYU intellectuals will find it hard to keep straight faces.

"Burr Under My Saddle" is more than a Janice Kapp Perry lyric with a sense of humor, however. It is play not afraid to make a point. Ruth Hale, the author, is aware of the play's controversial subject matter. Environmentalists might object to her sympathy for ranchers who desperately want a paved road over Southern Utah's Burr Trail, but she deserves respect for providing a voice for a small group of people who have little political clout and resources. It has been the trend to automatically side with the environmentalists on any issue. This play reminds us that there are caring individuals on both sides of the political fence, but when we are miles away we only hear the loudest.

Hale Center Theater-Orem is not the first theater Ruth and Nathan Hale have founded. They started in 1947 in California when they opened the Glendale Center Theater, now the longest continually

running center staged theater in America. Here in Utah, they are also the founders of the Hale Center Theater in Salt Lake and the Hale Summer Playhouse in Grover. Ruth Hale, now in her eighties, is a prolific playwright. She has written three plays this year alone! Good, clean humor is what the Hales have to offer. Now they are offering it to Utah Valley.

"Burr Under My Saddle" will run through June 25. Shows start at 8:00 p.m. Tickets are \$4 on Mondays and \$5 on Fridays and Saturdays. It is best to call ahead for reservations. "Thank You Papa!"—a "tasty slice of Americana in the 1920s"—begins on June 29. Two more comedies will follow until the season closes with what will become an annual production of Dickens' "A Christmas Carol."

And if your ward fireside doesn't sound too exciting visit the Hale Center Theater on Sundays. "Are The Meadowlarks Still Singing" is the story of a minister's conversion to the LDS Church and is the longest continuously running play in Utah. It will be performed nearly every Sunday, but call ahead to be safe. It will lift your spirits and keep you laughing. Δ

Editor's note: The Hale Center Theater-Orem is located at 400 North 225 West (Orem Blvd.), Orem. Call 226-8600 for reservations.



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Expires July 15, 1990

The Mormon Church as a Target

by David C. Knowlton, Anthropology

THE TRAGIC STABBING OF AN LDS MISSIONARY IN IRELAND IN MAY OCCURRED almost a year to date after the brutal assassination of two Mormon missionaries in Bolivia. Unfortunately, this incident of violence against the Church in Latin America was not an isolated event, but only the most violent of a series of attacks against Church targets. Since 1983, over a hundred chapels have been bombed in Latin American countries. Here, anthropologist David Knowlton explores possible reasons for the attacks and offers some remedies that may help the Church and its members to avoid being targets in the future. This article is an abbreviated version of one that appeared in the August 1989 issue of Sunstone.

Late on 24 May 1989 in the narrow cobble-stoned streets of La Paz, Bolivia's cemetery district, two Anglo Mormon missionaries were smoothly and cruelly assassinated. For the first time, guerrillas deliberately stalked and struck at representatives of the LDS church. The tragic death of these two missionaries has serious implications for the Church's presence in this region and elsewhere. To understand why we have become a political target requires that we stand outside ourselves to understand the assassins' social context and logic.

Why have guerrilla groups across the continent decided to attack the Mormons? In a discussion with Bolivian scholars, they observed that the Church appeared suddenly in Bolivia in what looked like a massive, well-financed campaign of institutional invasion. Almost overnight the Church constructed luxurious chapels throughout the poor working class neighborhoods of the cities and deployed a huge force of young missionaries from the United States. The scholars were concerned about the relationship between this invading Mormon army and the penetration of their society by multinational corporations, and particularly the U.S. government's anti-drug squad. They said that the Mormon church and its "Yankee" missionaries are perceived as part of an imperialistic conspiracy.

When I asked the president of the Bolivia La Paz Mission, Stephen R. Wright, why he thought the Church had been singled out for violence, he claimed that these are anti-American actions in which the Church is mistakenly viewed as an arm of the U.S. government. In a press interview, he further stated: "We are being targeted unfairly as imperialists . . . It's a terrible, unprovoked attack on innocent victims who have nothing to do with the philosophies of this or any other group." Indeed, Church spokespersons generally explain these incidents as anti-American violence which unfortunately involves the Church. They then insist that "this Church is a world Church, and we do not represent the U.S." While this stance represents a public relations policy, it also indicates a realization that the Church is often perceived as an instrument of U.S. policy.

Why is the Church seen as an extension of "American imperialism"? Is it simply a misconception, or is it a broader perceived reality which we actually reinforce? We may try to dismiss the guerrillas' justification for their actions as

distorted, contrived, or misguided. If they can be simply dismissed as fools, although dangerous fools, then we do not have to seriously answer their challenge. But to understand why the Church has come under attack, we have to take the guerrillas' social background and their statements seriously. Immediately after the two missionaries were shot, a handwritten statement arrived at the La Paz newspapers in which the Zarate Willka Armed Liberation Front claimed responsibility. The statement warned "yankees and their Bolivian lackeys . . . [that] the violation of our national sovereignty will not remain unpunished. The Yankee invaders who come to massacre our peasant brethren are warned, the same as their Bolivian lackeys, there remains no other path for the poor than rising up in arms. . . . Our hatred is implacable and our war is death."

While the Utah press and Church spokespersons found this statement almost incomprehensible and certainly not applicable to the Church, it makes immediate sense from the perspective of leftist Latin American thought. The phrase "massacre our peasant brethren" seems confusing to us, but it can be understood as a subtle reference to religious imperialism. Bolivians of all ideological considerations deeply resent foreign intervention.

Radical leftist ideology sees its struggle as against imperialist penetration of their society. In this view Imperialism means not only economic exploitation but also political, cultural, and religious means which justify exploitation and domination by elites.

Though Mormons see no connection between themselves and the U.S. government's actions, the guerrillas see an obvious connection and find our public statements of being non-political ludicrous. Thus, they find it legitimate to attack religious institutions which they believe support imperialist exploitation.

While to us this sounds like paranoid conspiracy theory, we need to realize that within it is a solid and reasonable critique of the Church that for us is obscured by a language we do not understand. In their terms, it makes sense for them to attack an institution they see as central to the promotion of religious, political, and economic imperialism.

The Latin American left has long suspected the Church because they see it as patently Yankee. To be honest, we push that line in all but official statements. For example, we can look at our use of the United States for proselyting, the heavy American presence among our missionaries, the American style of worship, the authoritarian style of leadership with natives on the bottom and Americans on top (when one looks at the Church as a whole) with all truth flowing from Salt Lake, the Church's extensive corporate holdings, the one way flow of tithes and offerings, and the sacralization of the U.S. Constitution and North American ideals promoted in general conference and manuals. They see us as "buying" converts through scholarships to BYU, potential trips to the U.S., social services, etc. One "centrist" Bolivian told me that Mormons get converts by "holding candy before babies."

The Church occupies a different social position in Latin America than in the United States. In many countries it is the largest single denomination after the Roman Catholic. The visibility of our buildings and missionary force gives us a social importance far beyond our numbers. The location of our Bolivia headquarters has become symbolically significant as it immediately supports an association between ourselves and Bolivia's "forces of repression." The Church offices are in a new high-rise in an upper-middle class neighborhood just down the street from the Ministry of Defense, across from the headquarters of the national police, and around the corner from the US ambassador's residence.

Our silence on political issues tacitly supports the argument that we promote a right-wing political and social ideology. The naive American antimarxism spread by our well-meaning missionaries worsens and deepens this impression

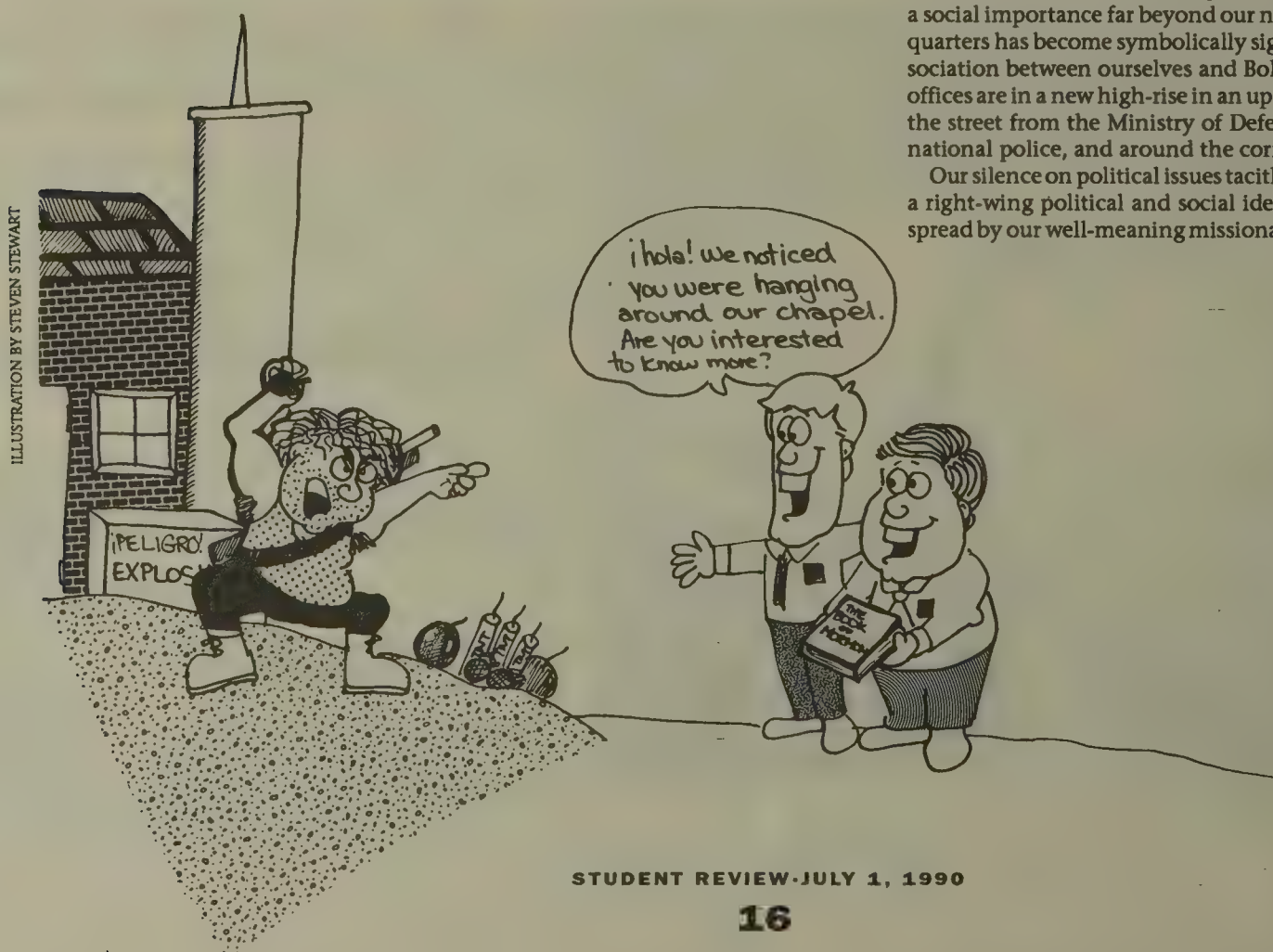


ILLUSTRATION BY STEVEN STEWART

Target of Terror

as does our language of corporatism, hierarchy, and authority. This language has strong harmonies with the still active fascism of much of the Latin American right. Unfortunately, because of this language and because of the social classes from which we choose our Latin American leadership, we lend too much credence to the notion that we are a right-wing church and hence involved implicitly in the right-wing social agenda for Latin America.

This is critical because we've found a strong niche among the increasingly frustrated working poor of Bolivia's urban sectors—precisely those social sectors that can be explosively radical. Among these poor the guerrillas find recruits. Thus, we directly compete with the guerrillas for converts. For that reason, few of the guerrillas believe our claims of being non-political. Religion has been involved in Latin American politics since the advent of the conquistadores. We can hardly expect to be exempted from assumed political associations.

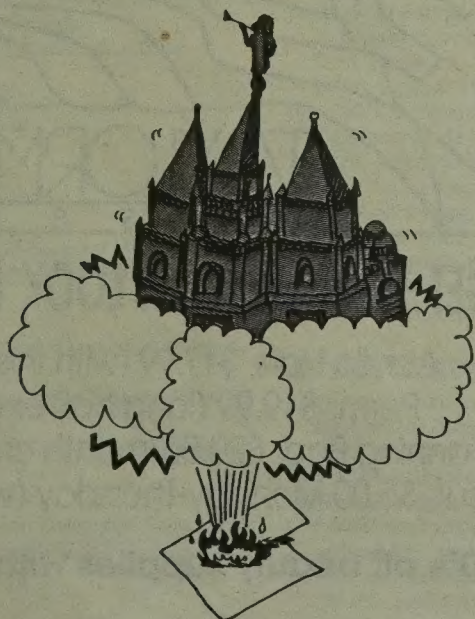
While violence against the Church previously occurred randomly, it now forms a critical part of the revolutionary practice of various groups. Furthermore, the Church has been singled out from among all potential targets. They have not attacked other religious groups and have deliberately and rationally selected us and the Bolivian government as their targets. We face a daunting challenge if we hope to change our presumed association with the right and avoid further, more violent terrorist attacks.

Current Church efforts to reduce risk, while noble, do not fully comprehend the threat's nature nor its logic and history. Even native Latin missionaries and Saints are likely to become targets (as "lackeys"). However, the future is not necessarily bleak. We can do the following:

1. Lower Church profile throughout the region. Build simpler, less ostentatious chapels and make missionaries less visible by using more natives and removing their uniform. Let their words speak louder than their clothes.
2. Nationalize more thoroughly the individual churches as almost every successful Protestant group did thirty years ago. Actively work to "de-United States" the Church.
3. Remove as much Yankee appearance from Church practices as possible—reinforce the sacredness of Latin American countries as part of the covenant land of America—and allow for controlled syncretism.
4. Enter into informal but public dialogue with the nonrevolutionary left; our discussion has been almost entirely with the right. We desperately need balance. Although this will not change the attitude of the extreme left, it will show sympathizers that Mormonism can accommodate many leftist as well as rightist positions.
5. Develop a meaningful response to and dialogue with liberation theology based on traditional Mormon positions of social responsibility and activism.
6. Encourage Latin American Mormons to develop their intellectuality in discussion with their own history and trends, thus broadening the Mormon cultural domain by internationalizing it. We should encourage public, extra-official forums, like *Sunstone Symposiums*, to develop in each national context.
7. Most importantly, we as a people and as an institution must recognize that our "non-partisan" position is inherently political; we should consciously think through what that means in each national context and whether the implications of that position are acceptable or not.

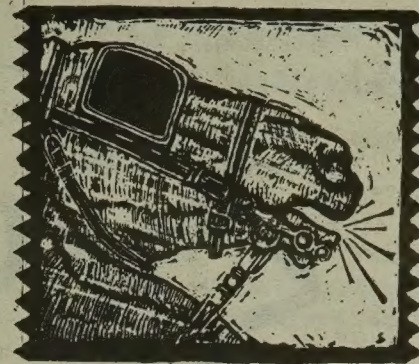
Together these will not completely change the militant's position against the Church as a representative of imperialism, but they will remove its strategic relevance for attacks. No longer will the guerrillas' actions find as sympathetic an audience for violence against Mormons as they now do. Δ

David Knowlton was recently hired by the BYU Department of Anthropology and will begin teaching here next fall. He makes frequent field trips to South America.



from the Horse's Mouth

Peculiar doctrines we've heard lately—



By virtue of his priesthood, the man is superior to the woman and she is under obligation to take a subservient role in the marriage relationship.

The reason we have bodies here on earth is because our spirits would float away if they didn't have the bodies to hold them down.

If your patriarchal blessing tells you that you have been adopted into a tribe of Israel, your DNA has actually changed to match Abraham's DNA.

Moses didn't really kill the Egyptian. The Hebrew word in the Bible means to strike or to hit. Moses knocked the guy out and buried him in the sand. Besides, God wouldn't call a murderer to be prophet. Δ

Send what you hear from the horse's mouth to: SR Horse's Mouth, PO Box 7092, Provo, UT 84602.

Why Not? from page 3

development.

Rock Canyon and the Squaw Peak Trail serve as portals from the city to the natural world. The lands slated for development are the last easily accessible, relatively primitive lands in close proximity to Provo. On weekends and afternoons, residents and students visit the area as a welcome refuge from the noise and bustle of the city.

Seven Peaks likes to point out that the resort would improve access to the mountains because a funicular railway up the face of Maple Mountain would allow the old and handicapped to visit the area. A railway, however, would provide access to the mountains for a fee, and it is precisely the aged and handicapped who could least afford a fee. For those unable to hike, the Squaw Peak Trail provides simple vehicular access to the area. It is simply not true that a funicular railway is required to see the country.

In addition to a lack of valid reasons for developing our mountains, resort development poses serious threats to the environment, including degradation of the watershed, increased deterioration of air quality in Provo, and elimination of wildlife species. Cougar, black bear, moose, elk, and mountain goats are all found in our local mountains. It is likely that all of these species will disappear from these lands if they are developed.

The National Forest lands east of Provo were taken into the public domain many years ago specifically to protect the watershed after many years of abuse. The proposed development would defoliate over 100 ski runs, leading to increased runoff and erosion. These ski runs would be kept clear with herbicides and the chemicals would likely enter the watershed.

Seven Peaks would be the only ski resort in the state centered in an urban area. The developer predicts that the resort would bring over 7,000 additional vehicle trips through downtown Provo each day during the winter, when thermal inversions already often cause carbon monoxide levels to be dangerously, illegally high.

Seven Peaks maintains that a majority of local residents support ski resort development. They base this on the results of a survey they commissioned and designed. Seven Peaks had full control over the poll and, not surprisingly, they got the results they wanted. The questions used in the poll have never been released to the public. In contrast, of the approximately 120 citizens who read the environmental impact statement for the resort, the overwhelming majority (about 25 to 1) oppose the development.

The population of Utah Valley is fast approaching the 300,000 mark. Our foothills, fields, and orchards have become housing developments, parking lots, and shopping malls. As our society becomes increasingly urbanized, we must preserve our dwindling ties to nature undisturbed.

A region within walking distance of a large urban area that can provide jagged peaks and dark forests, quiet and solitude, a wealth of wildlife, and a wide diversity of recreational opportunities is valuable beyond estimation. Our wildlands are major contributors to our quality of life; Seven Peaks should not be allowed to develop these lands. Some things are more important than money. Δ

Dr. Harris is a UVCC biology professor and part-time environmental crusader.

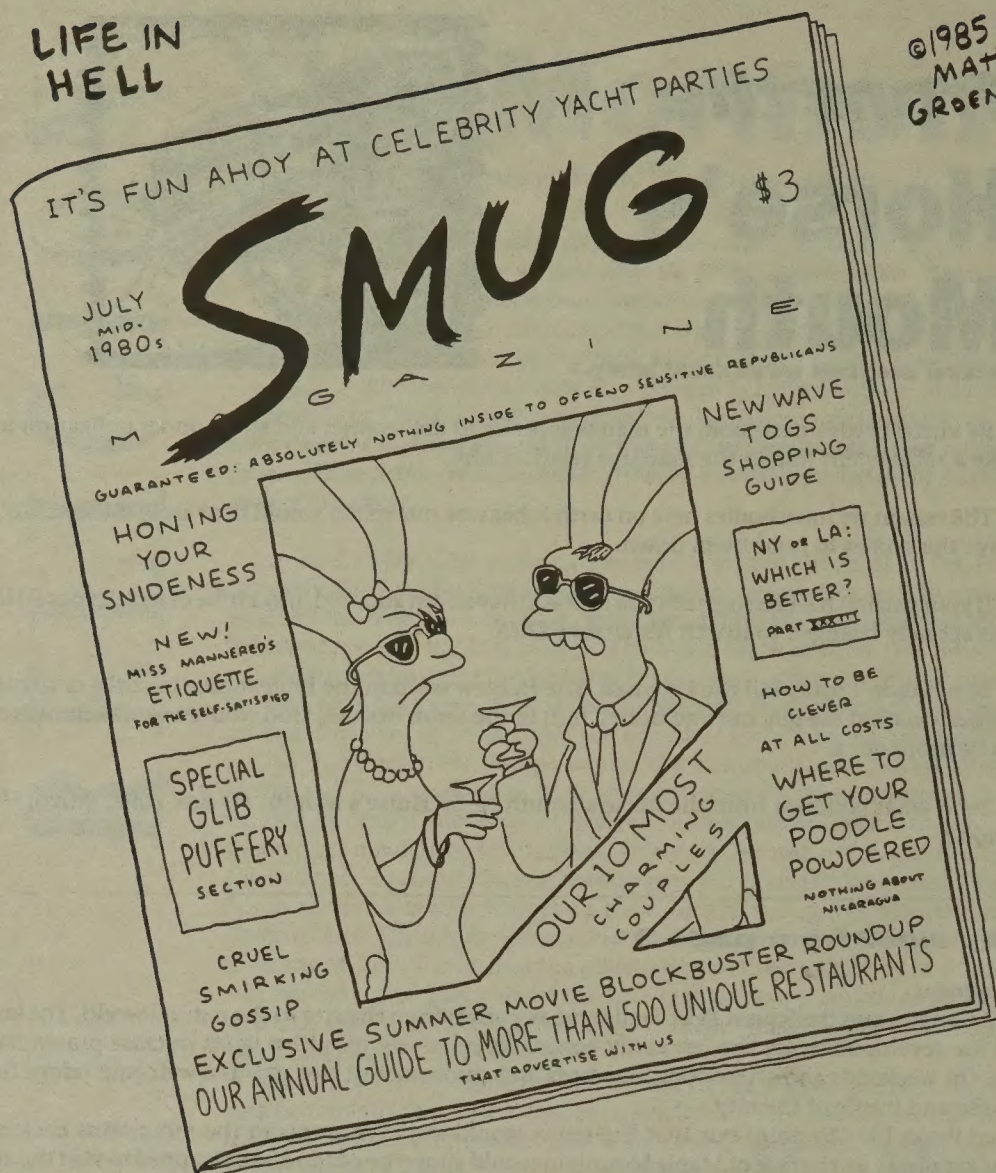
Editor's note: The Uinta National Forest Supervisor, Don Nebeker, released a decision on 15 March 1990 to issue Seven Peaks a special-use permit for ski resort development. A number of individuals and citizens' groups have filed appeals of this decision with the Regional Forester in Ogden. A final decision on these appeals will be made soon. Comments may be sent to J.S. Tixier, Regional Forester, US Forest Service, Federal Office Building, 324 - 25th Street, Ogden, UT 84401

Correction:

In last month's *Student Review*, the pullquote on page 11 should have read "What we do lose by limiting morality to chastity..." not "What do we lose by limiting morality and chastity..." The editors apologize to Dr. Abbot for the error.

LIFE IN
HELL

©1985 BY
MATT
GREENING



Housing Questionnaire

- Do you enjoy paying outrageous utility bills?
- Do you enjoy travelling across Provo to get to class?
- Do you enjoy living in Utah's 80°-plus summer weather?
- Do you enjoy it when your plumbing, furniture, and TV all need to be fixed?

IF YOU DO ENJOY THESE THINGS
THEN STOP READING THIS AD.
IF YOU DON'T ENJOY THESE
THINGS THEN MOVE TO:

Centennial	374-1700	362N. 1080E.
Centennial II	374-8441	362N. 1080E.
Park Plaza	373-8992	910N. 900E.
Roman Gardens	373-3454	450N. 1060E.
Sparks	375-6808	450N. 999E.

NOW ACCEPTING APPLICATIONS
FOR SUMMER, FALL, AND WINTER

Steve Bartek from page 14

be said—the producers pulled in, well, one at a time. At one point they were going to have Prince, Michael Jackson, and George Michael write songs for *Batman*.

SR: Say it ain't so. . . .

Bartek: Yeah, at that point, Danny didn't want to have anything to do with the movie. It finally boiled down to the point where they were going to use these two (Prince) songs as source music. To me, being biased, but trying not to be biased, when the Prince songs come on they pull you outside the movie. I think they undercut the Joker's character, and I think cinematographically it didn't work.

Aside from Bartek's and Elfman's solo projects, the band seems to be coping with fame and fortune quite well. The drummer, Johnny Vatos, and the bass player, John Avila, have formed their own band which tours when Boingo isn't touring.

Fans everywhere, especially the new ones, often wonder about the group's fascination with the macabre skeleton art that adorns nearly every Boingo album produced in the 80s.

SR: Do you guys ride skateboards? What's with the skulls and stuff?

Bartek: It's all Day of the Dead kind of stuff. Being in Southern California, you are exposed to it a lot. And I know Danny used to go to—I forgot the name of the place that had catacombs in Mexico, all the basically mummified people. That was something that early on for him made an impression. We all just liked it—the iconography. Danny tends to write, well . . . he's a monster movie fan.

One influence. What's another? How about musical? Bartek says he listened to pop all through the 70s. He also says he likes the work of Harry Partch.

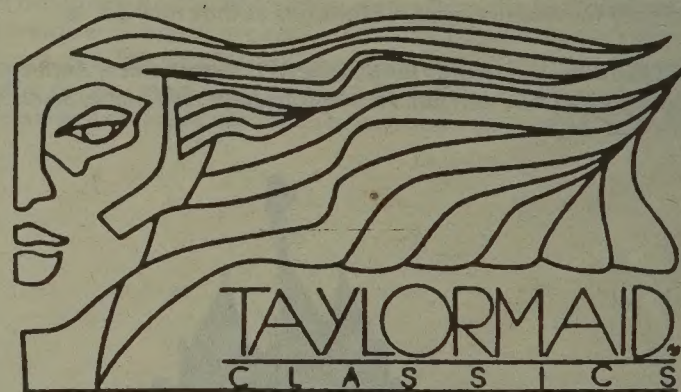
SR: What do you think your musical influences were, Steve?

Bartek: I latched onto the Yardbirds and Jeff Beck, and used to play all that kind of stuff. I really like Harry Partch. Do you know who he is?

SR: I've heard his name. . . .

Bartek: (Kicking right in) Harry Partch is a complete dead end. A real interesting dead end in modern music. He built a whole orchestra of instruments, mostly percussion, some strings, and an organ that instead of having 12 tones to an octave had 64, and developed a whole system of tonality based on weird things. It's really nice stuff. He was a hobo, so on top of this strange out-of-tune feeling kind of music, he would recite hobo poetry, much like Laurie Anderson does, just as far as talking. And it was real, real great stuff. That's the kind of stuff I used to listen to. Danny kind of left at the Beatles point. Danny didn't listen to the Beatles or the Eagles or anything 70s. He was a Miles Davis kind of person. He did last through Jimi Hendrix and then kind of turned off to pop music for a while. And the punk. That's when he tuned back in. I kind of kept up with everything as much as I could. I just like music.

Well, there you have the history. As for the future, the band expects to be back in the studio in January recording their next album. For a fan of music that delves into the fantastic, the group's new album, *Dark at the End of the Tunnel*, on MCA records is required listening. If you get a chance to catch them in the act, do so. They are famous for their charged behavior and for their stage shows. So, steal a car, take a boat, a skateboard (with skulls) and pick it or any of their stuff up. It's worth it. Δ



GET YOUR SUMMER LOOK NOW!

Acrylic Nails \$17.99 (with this ad)

Perm \$19.99 (long hair extra)

Tanning Bed \$20.00/month unlimited

Haircut \$5.00 Monday-Thursday (with this ad)

20% off beauty supplies with this ad

125 North University Ave. Provo 375-7928

CALENDAR

THEATRE

1918, Pardoe Drama Theatre, June 12-16, 7:30 pm
Big River, Pioneer Theatre, June 13-30, M-Sat, 8:00 pm, tickets \$9-\$20
Dear Ruth, Valley Center Playhouse, June 15-25, M, F, Sat, 7:30 pm
Charley's Aunt, SLC City Rep, June 15, 16, F, Sat, 7:30 pm, (2 pm matinee Sat)
Man of La Mancha, SLC City Rep, June 13-30, M, F, Sat, 7:30 pm, (2 pm matinee Sat)
Velveteen Rabbit, City Rep Upstairs Theater, June 13-23, M, F, Sat, 7:30 pm, (2 pm matinee Sat)
Arsenic & Old Lace, Hale Center Theater (SLC), June 14-Aug 6, M-Sat, 8 pm
Burr Under My Saddle, Hale Center Theater (Orem), June 15-25, M, F, Sat, 8 pm
Cinderella, Valley Center Playhouse, June 29-Aug 6, M-Sat, 8 pm

Theatre Guide

Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & 8.50, 532-6000
The Salt Lake Acting Company, 168 W 500 N, SLC. Tickets: \$17.00 F & Sat, \$14.00 T-Th, 363-0525
Hale Center Theatre (SLC), 2801 South Main, SLC. Tickets: \$4.00-7.00, 484-9257
Hale Center Theatre (Orem), 400 N 225 W (Orem Blvd), Orem. Tickets: \$4.00 M, \$5.00 F, Sat, 226-8600
Pioneer Theatre Company, 1340 E 300 S, SLC. Tickets: \$8.00-18.00, 581-6961
The Babcock Theatre, 300 S University, SLC. Tickets: F & Sat \$6.00, other nights \$5.00, 581-6961
The Egyptian Theatre, Main Street, Park City. Tickets: 649-9371
Provo Towne Square Theatre, 100 N 100 W, Provo. Tickets: \$3.00, 375-7300
Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4.00, 785-1186 or 224-5310

MUSIC

The Zephyr Club (301 S. West Temple, SLC, 355-9913)
June 13, Roomful of Blues
June 14, My Sister Jane
June 15, 16, Dread Zeppelin
June 18, Third Degree
June 19, The Villains
June 20, 21, Dave Steffen Band
June 22, 23, Little Women
June 25, The Change
June 26, The ID
June 27, Cafe Society
June 28-30, Killer Bees
Assembly Hall, Temple Square (all performances at 7:30), FREE
June 14, Junior Bachauer Piano Competition Finals
June 15, Jeffrey Shumway, "The Piano Sonatas of Ludwig van Beethoven" (recital no. 10)
June 16, Edward Elkner, professor of fine arts at Wesleyan College, Georgia
June 17, Peter Averi, organist from New Zealand
June 18, Anton Kuerti
June 19, Walter Hautzig
June 20, Louis Nagel
June 21, David James
June 22, William Koehler
June 23, Robert Taub
June 29, The Salt Lake Chamber Winds
June 30, Mormon Youth Symphony (8 pm in the Tabernacle)
Temple Square
Organ Recital, M-F, 12-12:30 pm, Sat & Sun 4-4:30 pm, Tabernacle
Temple Square Concert Series, F-Sat, 7:30-8:30 pm, Assembly Hall
Special concerts in the Tabernacle, call 240-3318

Wilkenson Center

June 14, BYU Percussion Ensemble, Outdoor Concert, North Courtyard ELWC, 8 pm. Fun for the whole family!

Madsen Recital Hall

June 16, Jeffrey Shumway, Beethoven, 7:30 pm
June 20, Symphony Orchestra, 7:30 pm
Provo Tabernacle
June 15, University Chorale, 7:30 pm
Utah Symphony, Beethoven Festival
Symphony Hall, 123 W South Temple, SLC. Tickets: \$9.00-27.00, \$5 student, 533-6407
June 27, Joseph Silverstein, Conductor & Violin; Garrick Ohlsson, Piano; "Overture to Coriolan," "Piano Concerto No. 4," "Violin Concerto"; 8 pm
June 28, "Ludwig & Friends" Chamber Concert, "Kreutzer Sonata," "Piano Sonata in F minor, Op. 57," "Appassionata," 8 pm
June 29, Prelude Concert, "Serenade for Flute, Violin and Viola," "String Trio No. 1 in E-flat Major," 6:15 pm
June 29, "Overture to Egmont," "Piano Concerto No. 3," "Symphony No. 7," 8 pm
June 30, Prelude Concert, "Trio for 2 Oboes and English Horn," "Quintet in C Major," 6:15 pm
June 30, "Overture to The Creatures of Prometheus," "Symphony No. 9," 8 pm
July 1, at Snowbird, "Violin Concerto," "Symphony No. 7," 4 pm
July 6, at Deer Valley, Kirk Muspratt, Conductor; Judy Collins, Guest Artist; 7:30 pm

FILM

Academy Theatre: 373-4470
Cinema in Your Face, 45 W 300 S, SLC: 364-3647
Carillon Square Theatres: 224-5112
Cineplex Odeon University 4 Cinemas: 224-6622
Mann 4 Central Square Theatre: 374-6061
Movies 8: 375-5667
Pioneer Twin Drive-In: 374-0521
Scera Theater, 745 S State, Orem: 225-2560
Varsity, June 13-14, "Bill & Ted's Excellent Adventure"; 15-21, "We're No Angels"; 22-28, "Uncle Buck"; 29-3, "Courage Mountain"

DANCE

Young Artists dance concert, a performance by the BYU Summer Ballet workshop, 185 RB, 7:30 pm, tickets 378-2110

ART

"A Covenant Restored," "Reflections on the Kingdom-Images on LDS History & Bellef" Museum of Church History & Art
Utah Pageant of the Arts, American Fork High School, June 12-July 22, M, Th, F, Sat, 8 pm, tickets: 756-3505, \$11 or \$8

LECTURES & DEVOTIONALS

June 14, Planetarium Faculty Lecture, "How to Eyeball the Structure of our Galaxy," B.J. Taylor, 492 ESC, 7:30 and 8:30 pm, \$1
June 19, Executive Lecture Series, "You Learned It, Believe It, and Now Do It," Raymond Zinn, President, Micrel Semiconductor, 710 TNRB, 2 pm & 4 pm
June 26, Devotional, Professor Noel L. Owen (Chemistry), de Jong Concert Hall, 11 am
June 28, Mormon Women's Forum, "Rape in Zion: A Community Crisis," 4 panelists, Fine Arts Auditorium, U of U, 7 pm (Info: Marty Esplin 467-0305)
Thursdays, Students for International Development, Lectures and Films, 5:30 pm, 157 HRCB (Kennedy Center)

SPECIAL EVENTS

Clothing & Textiles Fashion Show, June 13, 10 am-1 pm in West Ct, ELWC; 5 pm-10 pm in SFLC Stepdown Lounge
Bird Walk at the Bean Museum, June 16
Father's Day, June 17
Outdoors Unlimited Bike Races, west stadium parking lot, Wednesdays through October, 5:30 pm Non-licensed riders, 6-8 miles, 6 pm USCF licensed riders, approx. 14 miles. Entry

fee: \$3 registration: day of race starting at 5 pm until 5:25 (info 378-2708)

American Freedom Festival

"A More Perfect Union: America Becomes a Nation," June 13-14, 7 & 9:15 pm, Scera Theatre in Orem
Patriotic Service Orientation, June 23, 7:30 pm, Marriot Center
Fireside, July 1, 7 pm, Marriott Center

Utah Arts Festival

Triad Center, SLC, on So. Temple between 3rd & 4th West, June 20-24, W-Sat. noon-midnight, Sun. noon-6, adults \$4 admission, info 364-1602. Includes: live music, dance, visual arts, theatre, food, activities for children

Wednesday, June 20

Park Stage, 12-7:00, live bluegrass, fiddle, Arabic, jazz & new age bands
Amphitheatre Stage, 7:00 Brough-Wolf Duo, 8:30 *Anthony Davis (famous musical innovator-opera to jazz), 10:00 Ballet West Plaza Stage, 7:30 Loose Ties (bluegrass/acoustic), 9:00 Orquesta Pachanga (salsa), 10:30 Joe Muscolino Big Band

Thursday, June 21

Park Stage, 12-7:00 live hippie, guitar, blues, jazz & rock music
Amphitheatre Stage 7:00 Quicksilver Flute Trio, 8:30 Musica Reservata (Renaissance-recorder, lute, harpsichord), 10:00 Calvary Baptist Church Choir
Plaza Stage, 7:30 Liz Draper and the Sugarbeats (Western rock), 9:00 Mark Chaney Band (jazz, latin, ethnic)

Friday, June 22

Park Stage, 12-7:00 live jazz
Amphitheatre Stage 7:00 Jensen-Woodbury Duo (concert guitar), 8:30 Children's Dance Theatre, 10:00 Repertory Dance Theatre
Plaza Stage, 7:30 Gross National Product ("punk jazz"), 9:00 Jennifer Yuill (blues, folk, rock vocals), 10:30 *Art Lande and the Russian Dragon Band (improv, jazz)

Saturday, June 23

Park Stage, 12-7:00 live Bolivian, jazz, old Irish, bluegrass/ country music
Amphitheatre Stage 7:00 Intermountain Brass Quintet (baroque to jazz), 8:30 Ririe-Woodbury Dance Company, 10:00 *Lewitzky Dance Company
Plaza Stage, 7:30 Tempo Timers (R & B, soul), 9:00 John Bateman (original country), 10:30 *Katie Webster, the "Swamp Boogie Queen"

Sunday, June 24

Park Stage, 12:00 BoxCar Kids (jazz, metal, soul, funk), 1:30 The Id (rock, funk, modern), 3:00 Bel Airs (rock, new wave, reggae), 4:30 Rhythm Fish (reggae, ska)
Amphitheatre Stage 12:30 Junior Bachauer Finalists (piano), 2:00 Beth McIntosh, 3:30 Kairo By Night (popular, ethnic-Middle East), 5:00 Renaissance Chamber Ensemble (baroque to contemp.)
Snowbird Arts & Entertainment

Repertory Dance Theatre Summer Workshop

(come & watch under the canopy)
Snowbird Institute
June 25-July 13, M-F, 9-4 pm

Little Cottonwood Canyon Cleanup

in conjunction w/ Alta breakfast served, FREE T-shirts
U of U art students will use garbage to create sculpture
Meet at mouth of canyon, bring friends
June 28, 9 am

Scandinavian Festival

Pavillion, 3rd level center
June 30, 12-6 pm, FREE

EDITOR'S CHOICE

- "A More Perfect Union" at the Scera Theatre (not another one of those marriage seminars)
- Utah Arts Festival—lots of fun, food, music, bring friends, enjoy yourself
- Beethoven
- Temple Square
- Father's Day cards

the Review Recommends

A list of businesses and services advertising in *Student Review*

Apartments

King Henry

The place with the best facilities: field, pool, jacuzzi, and more.
450 North 1130 East
370-2400

Bookstores

Atticus Books & Coffeehouse

Quality books, interesting people, some food and drink—in a 1940 farmhouse.
1132 South State (Orem)
226-5544

Compact Disks

Crandall Audio

Most disks \$12.99 or less. Over 1000 import CD's
1195 East 800 North, Orem
226-8737

Grey Whale CD

Up to \$7.00 off for trade-ins—Great prices.
1774 North University Parkway (Brigham's Landing)
373-7733

Florists

The Flower Boy

Translate feeling into flowers—We deliver with care! Flowers and balloons.
880 North 700 East (Next to Kinkos)
373-8001
1437 North Canyon Rd. (Next to Pie Pizzeria)
373-8010

Groceries

Food 4 Less

Where more students lower their food bills than at any other store.
Plumtree Shopping Center (next to Shopko)
373-8626

Hair Salons

Allen Fraser Hair Co.

Hair design and Wolf system tanning booths.
40 West 100 North
375-5368

Taylor Mald

Turn their heads with a new spring look.
125 North University Ave.
375-7928

Restaurants

Cafe Viet Hoa

An Irresistible experience—fine Vietnamese and Chinese Cuisine
278 West Center St.
373-8373

The Pie Pizzeria

The pizza place for everyone.
1445 Canyon Road
373-1600

Travel Agent

Travel Station

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Ever Wonder Why More People Shop At **FOOD4LESS®** Than Any Other Food Store in UTAH COUNTY?

FOOD4LESS.

The one store that truly has lower food prices 24 hours a day

FOOD4LESS.

Over one million dollars (\$1,000,000) worth of inventory to choose from

FOOD4LESS.

Over 15,000 different items stocked. Buy a can or a case for the same savings

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NO MEMBERSHIP! Everyone Welcome

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Tender USDA QUALITY MEATS—Double money back guaranteed!

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We sell all the nationally advertised items at everyday LOW prices—Not just a few weekly specials.

FOOD4LESS.

Fresh Produce at roadside prices washed, trimmed & delivered fresh daily

FOOD4LESS.

50% off greeting cards & wrap and 10% off all books and magazines EVERYDAY! Compare that to any other retail store

FOOD4LESS.

WE DO NOT ADD 5% or 10% AT THE CHECKOUT COUNTER

FOOD4LESS.

We accept all manufacturers coupons, food stamps, WIC checks, cash and personal checks for the amount of purchase only!

FOOD4LESS.

DOUBLE MONEY BACK GUARANTEE on all Meat and Produce items

FOOD4LESS.

High Quality Fresh Deli Products BELOW SUPERMARKET PRICES.

FOOD4LESS.

Over 65,000 Square Feet of Savings.

We Live Up To Our Name!



Locally Owned and Operated

**OPEN
24
HOURS**

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"We Always Have Been... And Always Will Be"

2250 No. University Parkway, Provo

COUPON
2 Liter Coke
Reg., Diet, Caff. Free
**BUY ONE GET ONE
FREE**

Limit 1 per coupon and 1 coupon per customer, expires 7/4/90

COUPON
1 lb. Blue Bonnet
Margarine
**BUY ONE GET ONE
FREE**

Limit 1 per coupon and 1 coupon per customer, expires 7/4/90

COUPON
1 lb. Bar-S
Franks
**BUY ONE GET ONE
FREE**

Limit 1 per coupon and 1 coupon per customer, expires 7/4/90